The Churchman.

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POETRY.

CLOUDS.

BY REV. WILLIAM CROSWELL.

I cannot look above and see
Yon high-piled pillowy mass
Of evening clouds so swimmingly,
In gold and purple pass,
And think not, Lord, how thou wast seen,
On Israel's desert way,
Before them, in the shadowy screen,
Pavilioned all the day!

Or of those robes of gorgeous hue,
Which the Redeemer wore,
When ravished from his follower's view,
Aloft his flight he bore;
When lifted as on mighty wing,
He curtained his ascent,
And wrapt in clouds, went triumphing,
Above the firmament.

It is a trail of that same pall
Of many colored dyes,
That high above o'ermantling all
Hangs midway down the skies—
Or borders of those sleeping folds,
Which shall be all unfurled
About the Saviour when he holds
His judgment on the world?

For in like manner as he went,
My soul, hast thou forgot?
Shall be his terrible descent,
When man expecteth not!
Strength, Son of Man, against that hour,
Be to our spirits given,
When thou shalt come again with power,
Upon the clouds of Heaven.

From the Commercial Advertiser.

TO THE FRIENDS OF THE EVANGELICAL ALLIANCE.

Several months having passed since the meeting of the members of this Alliance, time has been given for serious reflection, and a calm consideration of any remarks that may be made, questioning in the least degree the mighty results that were anticipated from this step.

I am not disposed to do much more than make suggestions, and call attention to a subject which seemed entirely lost sight of by the able men who traversed sea and land to promote Christian union.

It must be confessed, I think, that the speeches delivered before that body fell immeasurably short of what we all had a right to expect. If my memory serves me, there ran through them all a high wrought strain of laudation respecting the Alliance itself, instead of making all they did there speak in a voice not to be mistaken, as to their ability and motives to accomplish glorious ends:—Instead of making the Alliance speak for itself, they labored to surpass each other in eulogistic and far-fetched phrases; even depreciating the early Councils of the Church, that all might be led to believe that they had reached the highest peak of Christian fellowship.

They set forth their articles of admission as the surest foundation that was ever laid for the promotion of Christian brotherhood.

Their meetings and their addresses have spoken on one point with a voice that will long be heard. They declare to all the world that the existing divisions among Christians are fruitful sources of bitterness. I do not say they grant that they are so necessarily; but they admit the above fact.

They make another admission; they grant that trifles separate their religious organizations, and at the same time they profess to believe that they have adopted such a foundation as all can stand on in love and Christian fellowship. Witness their partaking together of the Lord's supper. Now I ask, why separate? Why forsake these fundamentals? Why not go forth and call men to unite on these instead of erecting or upholding walls of division? Are they not strong enough to act on the great battle-field against sin? Must we be driven to the conclusion that these men, who manifested such extraordinary love, when placed on this foundation of their own choosing—that these men love the nothings which separate them more than the infinite amount of love that would result from a general union? They were careful that it should be understood that the Alliance *was not a Church.*

If in this they were influenced by expediency, through fear of arraying at once against it sectarian prejudices, or sinking themselves to the level of a sect; if in a few years they intend doing this, after preparing the minds of their people, I have little to say; only adding, that if such are their ultimate wishes, the less they say about not being a *Church* the better.

From reading their whole proceedings (so far as set forth in this paper) one might suppose they believed that love in word and deed may be safely parted.

The meeting was a wonderful exhibition of love—and they expected to go to their respective countries, and on a smaller scale perpetuate these exhibitions. They will call men to unite in this Alliance, and perhaps in some places set it up as a test of Church membership. I would ask whether this is really any thing more than love in word? Do not these gentlemen know perfectly the whole system of operations which they are each carrying out, through the length and breadth of this land? Are they not aware of the steps they take to advance their peculiar organizations? Do they not know that the failure on their part, to unite on some solid foundation the religious bodies to which they are respectively attached, prevents the erection of ten thousand places of worship?

The different sects, in their efforts to advance themselves, are generally selfish. Take those who acknowledge each other's ordinations and Church characters. When they wish to occupy a village or settlement, already provided with a self-denying and useful man, what is the course pursued? For the sake of making my illustration plainer, I will resort to the use of sectarian names. Suppose a minister of the A. B. C. denomination has charge of a small community; having their spiritual welfare at heart, he is led to devote himself with great earnestness to the work before him, that he may turn them from the ways of death to the ways of life.

In the midst of his flock resides a member of the D. E. F. society, who cannot rest easy at the thought of the whole field being occupied by an A. B. C. minister of Christ. He writes to influential friends, and they bring the subject before their preacher, who perhaps carries it to the heads of houses. After considering the importance of gaining a foothold in this place, one of their number sends a notice that he will preach at a given time. He fulfils his appointment; attracts a respectable congregation; and at once concludes to preach there at intervals of four weeks. At the end of a year, some of the people are anxious that he should settle among them permanently, and at their solicitation he concludes to do so on the ground of duty.

The A. B. C. minister, if he be a prudent man, looks on in quiet sorrow; not daring to raise his voice in a "land of religious liberty." To do so would be to cause the cry of persecution, or to have attributed to himself the low principles of sectarian selfishness.

The very man who should have been first sought out by those who acknowledged him to be a minister of Jesus, both able and acceptable; this man, who in all reason should be presumed to know more than any other person, of the wants of the people under his care; who had made it his study to understand their views and feelings, and who knew how far he was able to minister to them in spiritual things; *this man* is the last one sought out; at least the last consulted, on the subject the D. E. F. member has at heart—namely, the permanent establishment of his sect.

After having thinned his congregation, and reduced his small annual reward, he takes him by the hand, and calls him his brother minister. I pronounce this love in word but not in deed. I know very well that there are cases not quite so bad as this, and I know too that there are cases far worse; even where the first settled preacher is driven from his field of usefulness, and the prospered sect, in the secret conclave, or in their official meeting, pronounce the successful minister's eulogy, when his highest praise is in truth his greatest shame. You may reverse this order of societies or sects, and precisely the same operation will be seen. These things are constantly going on in our great country. In some places 30 or 40 years pass by before a place of worship can be erected, on account of three or four parties of Christians, headed by as many preachers, (all confessing each other to be ministers of Christ,) because these parties will not unite, but rather throw obstacles in each other's way.

In some settlements, fifty years elapse before a place of worship is erected; where, if they could have laid aside their trifles, they could have effected it with ease, a generation earlier. See how full this country is of new settlements, with good barns, houses and school houses, but no place dedicated to the worship of God. Go to these people, and ask them why they are living and dying in the midst of such a sad state of things, and they will almost invariably reply—we are too divided to do any thing. It becomes the friends and members of the Evangelical Alliance to look these things in the face—to teach each other to love in deed, in the great practical field of operation, as well as in word on a great public platform. If they intend meeting merely to talk about the duty of loving each other, and then retire to their separate folds, and operate to the best advantage for the increase of their sects, I ask what will they effect? We must love in both word and deed—we must carry our principles with us, while engaged in the great work of converting a wicked world. If we do not we shall utterly fail.

I have written this with the hope of contributing my mite to the great cause of truth and righteousness, for the sake of Christ and his Church. What I ask for this subject is the serious consideration which it deserves.

Wellsborough, Pa., March 2, 1847.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I have been at the pains to procure, through a friend, who has a voice in the Illinois legislation, the charter recently granted to Jubilee College, for which you asked in your paper of the 6th ult., and herewith send to you the veritable original. "Marvellous in our eyes" indeed it is. That Bishop Chase should exult in it as being "all he wished," we can very well understand; but that it can justly be rejoiced in by the Church in Illinois, or by the Church generally, I do not believe. You will at once see that your comments, in the paper above referred to, are more than justified, in all their essential bearings, by the entire instrument.

1st. The charter does not create or establish any body corporate or politic. The first section, and that the only one purporting to incorporate, merely authorizes Bishop Chase "to nominate and appoint in his last will and testament or otherwise, the Trustees of the College, who shall upon such nomination, together with a President," subsequently provided for, "form a body corporate, and be known in law as 'The President and Trustees of Jubilee College.'" At the present time, and of itself, the charter effects no incorporation. Though "passed in due form by both houses of the legislature, without a dissenting voice," and rejoiced in as "a crown, decked with the gems of Christian privileges, which God, in mercy, has placed on the Bishop's aged head," it has wrought nothing for Jubilee College but "to legalize the present control of, and one man power over that Institution and the property connected with it."* It is a charter by which nothing is chartered!

2nd. No "body incorporate" can have an existence under this charter, until Bishop Chase, by his "last will and testament, or otherwise," shall "nominate and appoint Trustees."

Now it may be that the Bishop has made "his last will and testament," and has therein nominated and appointed "the Trustees of the College;" but a "last will and testament" is entirely without force until after the death of the testator, and probate has been made of the same. St. Paul clearly stated a universal law when he said, "A testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth."† Therefore a nomination and appointment of the Trustees of Jubilee College by Bishop Chase, "in his last will and testament," cannot make the persons so nominated and appointed Trustees, or authorize them in any manner to act in such office until after the decease of the Bishop.

3rd. If after the decease of Bishop Chase, at the probate of this will, there should be made to appear any informality in that instrument, if on account of incapacity of the testator, or of any one of a number of causes, not necessary to be enumerated here, the will should be defeated, a corporation under this charter could never have an existence. The same fatal result would ensue, should the Bishop, by Providential visitation, be afflicted with mental aberration, under the influence of which the will, now perhaps made, should be destroyed; or should the calamity of fire befall the Bishop's dwelling and the will therein be lost, after he shall have become incapacitated for replacing it by another; or should the will be abstracted from its place of safe-keeping after the Bishop's decease, and before probate should be made of it, by any hands, or for any cause. Thus is there in the way of the future incorporation of Jubilee College under this Charter, so many possible and even probable contingencies, the happening of any one of which would completely defeat it, as to render the prospect of such an incorporation uncertain beyond the power of reliance or trust.

* Plain Statement p. 11, *note.*

† Heb. ix. 17.

4th. The Bishop is authorized "to nominate and appoint the Trustees of the College in his last will and testament *or otherwise.*"

Now if Bishop Chase has made any nomination and appointment of Trustees "*otherwise*" than "in his last will and testament," it must have been in some manifest and authentic manner—in some authentic document or writing which should be made public.

So far as our knowledge extends, it has not been intimated that any such nomination and appointment have been made. It is fair to assume that no such thing has been done. The incorporation then remains in abeyance, depending upon the contingencies of the disposition of the Bishop, his preservation in sanity, the preservation of his will, and its passing the ordeal of legal probate.

5th. No property of any kind is made over to the Church in Illinois by this charter, nor is the title to any land or other property, in the smallest degree, affected by it.

That the lands purchased by Bishop Chase, in his own name, with the funds donated by pious persons, in this country and abroad, for the purposes of founding and endowing Jubilee College, have not heretofore been conveyed to that Institution, or to any person or persons in trust for the same, but that the legal title to them, down to the time of this charter has been in the Bishop, is I believe, unquestioned.

The enquiry then arises, whether by this charter any such transfer of property is either made or secured as will prevent, in case of the Bishop's demise, the descent of the whole to his heirs at law?

Now the charter itself, it will be seen, is totally silent on the subject of the property already acquired. It neither conveys nor provides for the conveyance of that property; nor does it so much as recognize any title to or interest in it on the part either of Jubilee College, or of the Church in Illinois.

But a single clause in the charter regards the reception, holding and transfer of property at all. That clause is one by which Jubilee College, should it ever be incorporated, will be made to stand in broad contradistinction, in respect to privilege, from every institution in the land. It is well known that the *statutes of Mortmain* though not widely adopted in this country, have yet so influenced our several State Legislatures as to have led them almost, if not altogether without exception, to impose legal checks to the acquisition of lands by corporations in special restrictions contained in the acts by which they are incorporated. Those *statutes* were introduced during the establishment and grandeur of the Roman Church, to check ecclesiastics from absorbing in perpetuity, in hands that never die, all the lands of the kingdom, and thereby withdrawing them from public and feudal charges.* The Legislature of Illinois appears to have exempted Jubilee College not only from the rigid restrictions of those *statutes*, but from all restrictions whatever, except the boundaries of Peoria county; though the manner in which this distinguished license is expressed, excites the suspicion that its extent was not fully considered. Indeed, one who consented to the passage of the charter says, "it was passed almost without reading or examination; and much dissatisfaction subsequently arose among the members on account of it."

The exemption noticed is contained in the *proviso* to the 1st section, and is as follows:—"*Provided* that said corporation shall not be allowed to hold more than four thousand acres of land at one time, which land shall be immediately adjoining the College edifice or within the county, unless the said corporation shall have received the excess by gift, grant or devise."

Now when it is considered that these are the only imaginable modes of conveying property, it will at once be seen what is the enviable distinction accorded to Jubilee. Well might Bishop Chase exult in this, that the Legislature had "granted all he wished," if they really did it with their "eyes open!"

The, perhaps, intended restriction next following is a restriction only in appearance; it need never so operate practically; it is as follows, to wit: "and in such case shall be obliged to sell the same within five years after they shall have acquired such title," &c. Now this obligation to sell contains no obligation as to the purchaser. Bishop Chase, or the Trustees after him, should there be any, must "sell," and may buy therefore. So that this provision, *of necessity*, simply subjects a certain excess of Jubilee property to a *form* of sale and purchase by the person or corporation who may, under this charter, have the charge and oversight of that institution. How anomalous then is the entire clause in the charter on the reception, holding, and transfer of property! Indeed, it is so directly in conflict with the known views of the inhabitants of this land, as to suggest the probability that it alone will lead to an early repeal of the entire charter. When it shall come to be generally known, and shall be examined in connection with the extraordinary grant of power to one man, in the earlier part of the same section, authorizing him at his pleasure, by will or otherwise, to incorporate an institution for perpetuity, of great wealth and influence, that such will be the result there can be but little doubt.

6th. The preamble to the charter recites, that on the 3rd day of April, A. D., 1839, at the laying of the corner stone of the chapel of Jubilee College, Bishop Chase did solemnly and publicly declare the Christian principles of the same; specifying the property which he gave, and the conditions on which he designed it to be enjoyed and used.

Now, Mr. Editor, there is no one who has the least acquaintance with the laws of Illinois, which require real estate to be conveyed by a conveyance in writing, signed and sealed by the party making the same, who will pretend that Bishop Chase could make a legal conveyance of real estate by a public address, however solemnly and publicly delivered.

7th. It appears by a "review of Jubilee College, by the Rev. Samuel Chase, Christmas, 1843," that at the time of the Bishop's address, to wit:—on the 3rd of April, A. D., 1843, Bishop Chase executed an instrument in writing, under his hand and seal, by which he dedicated in general terms, without describing the lands or property, all the lands, &c., purchased by him, or given to him in trust, for the sole use and behoof of said College.

But Jubilee College was not at that time incorporated; it was a mere private institution, erected by the Bishop on lands which he held in his own name in fee simple. There being at that time no person or corporation to take or receive, such a grant or dedication was wholly inoperative and void.

It has been decided by high judicial authority, that a grant to be valid must be to a corporation, or that some person certain must be named, who can take by force of the grant, and who can hold either in his own right or as a Trustee.* The same authority has laid it down as a settled rule of common law, that a community not incorporated cannot purchase or take in succession.† Decisions of our higher courts, almost without number, sustaining this rule could be cited, were it necessary.‡

* Kent's Commentaries, vol. 11. p. 288.

Now, Mr. Editor, the grant or dedication to Jubilee College falls precisely within the principle involved in the rule noticed. Jubilee College was not at the time of the Bishop's grant or dedication, nor as we have seen, is it now, incorporated; there was not then, nor is there now, any person certain or corporation to take.

If the Bishop intends, by "his last will and testament," to make over the property which he has dedicated, to the Trustees whom he may in that same instrument "nominate and appoint," then is this property subject to all the contingencies above noticed which may prevent the incorporation of Jubilee College, and must, in the event of either, most assuredly descend to his heirs at law.

8th. It must be conceded that possibly a Court of Chancery would lend its aid, (who should or would invoke it?) to enforce the grant or dedication referred to in the preamble to the charter. But I submit, Mr. Editor, whether the legal authorities do not show that the grant or dedication cannot be enforced against the Bishop's heirs in a court of law!

Why then, it may in all fairness, be asked, should this property, acquired by the contributions of charitable persons, in this country and abroad, be placed, by Bishop Chase, in a position such as may render it necessary for the Church in Illinois to resort to a Court of Chancery, and run the hazard of the fluctuating decisions of that tribunal, to obtain the enjoyment of the Charitable donations that have been made for her direct use and benefit? In the language of the Plain Statement, which has come to me also, and has elicited some earnest thoughts, "why should the Church in Illinois be subject to the smallest hazard of a contest for her rights in equity, or to any contest whatever, for what belongs to none but her, and over which she should now exercise her own direct guardianship?"§ It is not right, Mr. Editor, that it should be so; it is not business-like; it is not the straight-forward way of doing things which the Church requires and expects, although the Bishop be able to affirm that it is "all he wished." One man's will is not, in this case, the best; one man's power, though legalized, not the safest.

9th. You, Mr. Editor, will, I think, agree with me that the "time has come" when the Church in Illinois should be recognized in connection with her own, and that too in the capacity of proprietor, not servant; that she should have an account of all that has been received and disbursed on account of Jubilee College,‖ and that henceforward her voice should be heard in directing and controlling that Institution, and its large and rapidly augmenting property.

But this charter, you will see, provides for nothing of all this. Its controlling intent and spirit, expressed in section 11, is "that all things be well and truly done according to the will of the founder. The "Convention of the Diocese" may, in a certain event, be called upon to "approve of the nomination of a Trustee," (sec. 6.); shall, once in three years, be entitled to a "representation," from the Trustees, "of the affairs of the College, or Seminary," (one or the other, at pleasure, it is supposed, sec. 11;) and may, under an expressed and proper limitation, "prosecute a supposed delinquent or offending Trustee or Trustees for a breach of trust," &c.; first, however, before exercising these powers (!) having "entered a resolution on their Journal signifying their assent and their obligation to fulfil the duties imposed on them according to the fair interpretation of the expressed design and will of the Founders," (sec. 14.) Thus the Church in Illinois must formally binds herself to the will of him through whom, as agent, gifts have been made to her,—the principal to the will of her agent Before she shall control her own? No; before she shall approve of the nomination of a Trustee, that may not be approved of elsewhere; receive once in three years a representation of the affairs of the College, *or* Seminary, or in a certaint event, prosecute a supposed delinquent Trustee! If this be not a tying up of a principal, Mr. Editor, if it be not a narrowing and binding down to the most abject servitude,—if it be not despotic as regards an individual, and serf-like as regards the money—my powers of intellectual perception strangely mislead me.

But, I have detained you and your readers too long. The "entire charter" is herewith sent to you, which, with these comments is free to you and all lovers of THE WHOLE TRUTH.

Easter Monday, 1847.

* Jackson *vs.* Long, 8 Johns. 386, and 2 Johns. cas. 324.

† *Ib.*

‡ 9 Johns. 73; Shep. Touch. 236; Co. Little, 3 *a et supra.*

§ Plain Statement, p. 12, 1 A.

‖ The sum "received and disbursed," in 1843, according to a statement made by the Rev. S. Chase, amounted to $37,530 00; since that time this sum has probably doubled; this with the increase in the value of the lands, must cause Jubilee property today to exceed $100,000.

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Whereas, by a Petition of Philander Chase, Bishop of the Protestant Episcopal Church in the State of Illinois, it appears that he hath given from his own estate, and collected from other private resources, means to found, and (in some small degree) endow an institution of religion and learning, situate in the County of Peoria and State of Illinois, called by him "Jubilee College;" and relying on the great principles of liberty secured to all by the Constitution and Laws of the United States, to worship and promote the glory of God, agreeably to the dictates of their own consciences; did on the third day of April, in the year of our Lord eighteen hundred and thirty-nine, at the laying of the corner-stone of the Chapel of said College, solemnly and publicly declare the Christian principles of the same, specifying the property which he gave, and also the conditions on which he designed it to be enjoyed and used: Therefore,

Sec. 1. Be it enacted by the People of the State of Illinois, represented in the General Assembly, That it shall be lawful for the said Philander Chase to nominate and appoint, in his last will and testament, or otherwise, the Trustees of the College aforesaid, who shall, upon such nomination, together with a President, as hereinafter provided, form a Body Corporate, and be known in Law as "The President and Trustees of Jubilee College," and shall have power to make and use a common seal, to hold property; to sue and be sued; to plead and be impleaded; to confer degrees in the liberal arts and sciences; and to do all other things for the encouragement of religion and learning, which are lawfully allowed and done in the most approved seminaries, colleges, and universities in the United States, and which shall be consistent with the Constitution and Laws of the United States and of this State: Provided, That said Corporation shall not be allowed to hold more than four thousand acres of land at any one time, which land shall be immediately adjoining the College edifice, or within the County, unless the said Corporation shall have received the excess by gift, grant, or devise, and in such case shall be obliged to sell the same within five years after they shall have acquired such title, and in default thereof the same shall revert to the person or persons from whom the same was received, or their heirs.

Sec. 2. The said institution shall consist, first, of a Theological Department, secondly, the College proper, thirdly, a classical preparatory school, and fourthly, a Female Seminary; and appropriate degrees may be conferred in the several departments thereof.

Sec. 3. The Bishop of the Protestant Episcopal Church in the Diocese, or State of Illinois, shall be ex officio President of the said College, embracing the said departments thereof, and he shall also be President of the Board of Trustees thereof.

Sec. 4. The said Board of Trustees shall consist of not less than three, and never more than seven persons besides the President or Bishop; and a majority of these shall be clergymen in full orders; the minority may be deacons and laymen, but no layman shall be appointed a trustee, unless he be a baptized and confirmed Christian, and a regular partaker of the Lord's Supper in the Protestant Episcopal Church.

Sec. 5. There may be a Vice-President, provided he be a Presbyter, appointed by the Bishop, in which case he shall act as the proxy of the President when absent in all cases, except as having the power to nominate; and this shall rest with the President alone.

Sec. 6. The President shall nominate to all vacancies that may occur in the Board of Trustees, and also of the professors and teachers, and other officers of the said institution: and the Trustees by a majority of votes taken by ballot, shall approve of the said nomination: and in case of their refusing, the Convention of the Diocese shall approve: and in case they refuse the nomination shall be null; and it shall be the duty of the President to make out another nomination.

Sec. 7. The Trustees shall have power to make by-laws for their own government, and the government of the professors, teachers, and students, and other persons employed by the institution, which, when approved by the President, and in all respects consistent with the laws of the land, shall be binding.

Sec. 8. The by-laws, while in manuscript, shall be read in the chapel immediately after divine service, publicly, once every Term: and when in print it shall suffice that every officer and student shall be furnished with a copy thereof.

Sec. 9. The office of Trustee shall be held during good behaviour. A Clergyman shall cease to be a Trustee when he is degraded; and it shall be unlawful for him to act as such while in or under the sentence of suspension. A layman shall cease to be a Trustee when he, by the rules of the Church, is repelled from the communion.

Sec. 10. In case of a vacancy in the Episcopate of the Diocese, or the refusal of the Bishop for the time being to assume, or to discharge the duties of President of said institution as above specified, the majority of Trustees then in office shall elect by ballot a clergyman of their own number, who shall perform all the duties and acts, pertaining and peculiar to the office of President during such vacancy, or while the unwillingness of the Bishop, or his providential imbecility to act, shall continue.

Sec. 11. It shall be the duty of the Trustees, through their President, to make a true representation every three years, between the festival of the Nativity of our Lord and Saviour and the Epiphany, of the affairs of the College or Seminary, to the next Convention of the Diocese, in which an accurate account shall be rendered of all the receipts and disbursements, and the mode in which benefactions have been used, together with such statements concerning the temporal and spiritual welfare of the same, as may give satisfaction that all things have been done well and truly, and according to the will of the Founder.

Sec. 12. The President shall have power to remove all tutors, and other officers of the said institution, except the Theological and Collegiate Professors, and the Principal of the Female Seminary. The dismissal of any one of these shall require the concurrence of a majority of the Trustees.

Sec. 13. If at any time the Convention shall have reason to believe that the funds of the College are misapplied, and used contrary to the will of the Founder and the laws of equity and justice, it shall be lawful for them to appoint a committee of three to prosecute the supposed delinquent or offending Trustee or Trustees for a breach of Trust before any civil Court having cognizance of such offences, and to obtain judgment and recover damages for the said College, to be applied for the benefit of the same.

Sec. 13. Before the Convention of the Diocese shall exercise the powers herein conferred, they shall have entered a resolution on journal, signifying their assent and their obligation to fulfil the duties herein imposed on them, according to the fair interpretation of the aforesaid expressed design and will of the Founder. And if they shall refuse to assume this obligation, it shall be lawful for the Founder, Bishop Chase, to make other provision in his will, or otherwise, for the performance of the said duties of the Convention, provided no clause thereof shall be contrary to any part of this act, or the laws of the land.

Sec. 15. All nominations and appointments, whether of Trustees, Professors, Teachers, Vice President, Principal, or other officers of the said College and Institution, made by the Founder, shall need no further ratification.

Sec. 16. The act entitled "An Act to incorporate Jubilee College," approved January 28, 1845, is hereby repealed.

Sec. 17. This Act is hereby declared a public Act, and shall take effect from and after its passage.

For the Churchman.

And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: And he left the linen cloth, and fled from them naked.—ST. MARK xiv. 51, 52.

Many have been the conjectures, both of modern and ancient divines, respecting this young man, who so daringly followed Christ, even at the very time of his betrayal and apprehension, when all else were so cowardly as to flee and leave him alone. Theophalact suggests that this person came from the house where they had eaten the passover, and mentions that some said it was James the Just, our Lord's brother. Epiphaneus and St. Jerome mention the same opinions. St. Ambrose, Gregory, and Bede, think it might have been St. John, who was a young man at that time; others have supposed it to have been St. Mark, who is the only Evangelist that records the fact, and that very abruptly, without any apparent reason for so doing. Yet none of these conjectures accord well with the truth of the sacred record, which says, "But the Scripture must be fulfilled. And they *all* forsook him and fled." It therefore could not have been one of the twelve.

The escape of this young man from the hands of those who seized and laid hold of him, must have been a miraculous one, something like those escapes we often have recounted of Christ, before the time came when he should deliver himself up a willing captive; nothing but divine interposition could have saved this young person from enemies so fierce and cruel. We think it must have been an angelic appearance, typically foreshadowing the great event which was so soon to follow in his resurrection; which view accords well with that taken by Jones of Nayland, in a discourse of his upon the signs and significant actions and events occurring in the Old and New Testament, when he says, "When Christ was apprehended by his enemies in the garden, in consequence of the treason of Judas, a remarkable occurrence foreshowed to the spectators what the event should be; that is, how these indignities should terminate in his resurrection. At the time when he was seized, to be led away to the High Priest, this singular circumstance is related by St. Mark, that he was followed by a certain young man, with a linen cloth cast about his naked body, (who he was, or whence he came, it is not said) and that when the enemies of Jesus laid hold of him, he left the linen cloth and fled *from* them naked. Thus it fell out in the case of Jesus himself: he was laid hold of, and every measure was taken to prevent his escape, even from death itself; but when the linen cloth was cast about his naked body, he left it behind him in the sepulchre, and "fled from those who seized him." This view of the subject would also agree well with the *very term* which the evangelist uses, in describing the *garment* worn by this young man, who might also have been the same one that appeared to the women upon the morning of the resurrection in the sepulchre, "sitting on the right side, clothed in a long white garment;" who said unto them, "Be not affrighted, ye seek Jesus of Nazareth which was crucified: he is risen, he is not here: behold the place where they laid him." The word *Sindon*, (being the same in Hebrew, Greek, and Latin,) translated linen cloth, sheet, or wrapper of linen, occurs, says Parkhurst, in Mark xiv. 51, 52, xv. 46; Matt. xxvii. 59; Luke xxiii. 53, in which three last cited texts, the *Sindon* is mentioned as a *sepulchral* covering. So Herodotus, speaking of the Egyptian manner of preserving dead bodies, says, "After having washed the dead man, they enclose his whole body in a wrapper (Sindon) of fine linen, with thongs of leather."

By this explanation of so singular an occurrence, as being a typical foreshadowing of Christ's resurrection, we may thus draw a useful lesson from the sacred text, which we otherwise might not learn; teaching us that no part of Scripture is out of place, or without its own appropriate meaning; and also the utter impotence of death, or the powers of darkness, to detain those captive who truly follow Christ, and are made free by his precious death and glorious resurrection.

E.

Good Friday Evening, April 2.

For the Churchman.

THE MAN OF SIN.

Dear Mr. Editor,—I do by no means intend to reply to J. H.'s strictures on my articles on the Man of Sin. I now give him fair warning, that before I can consider it proper for me to attempt to notice him he must quote my language, whenever he intends to animadvert on my assertions, more accurately. I will not undertake to say whether his misquotations are the result of carelessness, (which I would fain hope,) or whether we must refer them to some less culpable cause. In either case they are quite too gross to entitle him to serious consideration or sober reply.

I shall not even attempt to follow him any farther for the purpose of pointing out his mistakes. This general warning to your readers will be sufficient.

It is somewhat difficult to see what he is driving at. It is not to oppose my view of the Man of Sin, "far from it." It is not to uphold the idea that the Pope is the Man of Sin, "far from it." Well, what then? Perhaps it is "to state what he considers flaws in my arguments." Truly this is a legitmate object. But the first step is, as I should suppose, to state my arguments fairly. But he seems to misapprehend their general tenor quite as badly as he misquotes the language in which they are stated. It is quite useless to spend time and breath in talking with one who is addicted to such blunders or misrepresentations, whichever we may choose to consider them.

J. H. commences with the assertion that the "*more especial* object of my articles was the refutation of the idea that the Pope is the Man of Sin." Now I suppose that any body that has read my articles *for the purpose of seeing what was my meaning*, knows that that was *not* my "more especial object." It is an object, however, which is worthy of more pains than I took in those articles, and one on which consequences of the utmost importance to us depend.

It is to this object, therefore, that I would now, by your leave, say a few words.

I believe that those who regard the Pope as *the* Antichrist, *the* Man of Sin, consider the corruptions of Popery as "*the falling away*" or *apostacy*.

Now I will not pause to prove that there is any natural or inevitable connection between these two opinions. But I believe that *as a matter of fact* they are usually held together. Yet on this point I should be cautious; for *to J. H. it seems*, that is, to his superior knowledge it appears, that "I have not sufficiently studied the theory," and am, therefore, quite ignorant of it. I am obliged for the caution, and will give good heed to it.

I say, then, that I suppose that they who regard the Pope as the Antichrist, or Man of Sin, of the predictions, do also consider the corruptions generally embraced in the Roman Obedience as the Apostacy, and, by consequence, the whole Romish communion, all the churches in the Romish Obedience, are *apostate*.

It now becomes a *very* important question when they became so? at the Council of Trent? If holding the errors and corruptions which constitute *the falling away* makes them apostates, then, they were as much so before the Council of Trent, and before the Reformation, as they are since Rome had certainly reached the culminating point in her corruptions of Scripture truth before the Council of Trent was held. Most, if not all the corruptions then set forth in synodical form had also received the sanction of some one or more of their synods previously held; and they had all, I believe, been generally received, observed and sanctioned by the members of that communion generally, Clergy as well as Laity, before the Reformation commenced either in England or on the Continent; so that in this respect, that is in relation to the *apostacy*, the Council of Trent did not materially change the ecclesiastical position of the Romish Obedience. In other respects that Council did materially effect the position of that part of Christ's Church; but in this respect it produced no important effect.

In this view of the subject the whole of the Church, or rather all the Churches, that acknowledge the supremacy of the Pope, and received the doctrines and practices of the Romish Church before the Reformation, were at that time apostates.

Now I have endeavored to show that those corruptions did not constitute an *apostacy*. Not because they were not of sufficient magnitude, but because they were not of the kind described by that word, as defined by the Lexicons, and as used in the Scriptures. An *apostacy* is "an abandonment of what one has professed; a *total* desertion or departure from [not a *corruption of*, but a *departure from*] one's faith or religion." Precisely the same is the meaning of the Greek, though our translators have rendered it "*falling away*" in this case, and though J. H. asserts that the term which the Apostle has used "admits of *no other* signification than that given it [falling away] in the natural world," which he illustrates by the falling of a piece of paper from his hand; yet unfortunately for his knowledge the Lexicons give it quite another signification, and still more unfortunately for his skill in etymology, the root of the verb does not mean *to fall* at all, whether *up* or *down, towards* or *away*, but it means directly the contrary, *to stand* or *to make stand*, and the

proposition connected with it means, away from, the literal meaning of the word, therefore, is *to stand aloof* or *aside* and *apart from* anything, and not to fall away or down.

I will not enlarge on this point any farther at present, viz.: the heterogeneousness between the nature of the faults of the Roman communion and the term apostacy, but I will proceed now to the "*more especial object*" of this communication, and that is, to point out the consequences to us of the fact [if it be a fact] that the Roman Church is apostate.

The consequence is, that we are without a ministry, without sacraments, without christianity.

No pretence, I presume, will be set up, that we have received the Apostolic ministry through any other channel than one which had held to and practiced the Romish errors which are now alleged to constitute the apostacy, and therefore one which was apostate. Nothing has occurred since the Reformation to make the holding of those errors, and the practices which grow out of them, apostacy any more now than it was then. The errors and corruptions are not materially changed, and though the circumstances may have been so changed as to involve those that hold them more deeply in the guilt of schism—they cannot have changed the schism into an apostacy—or *vice versa*. This change in the circumstances may have, and doubtless has, greatly increased the guilt, but they cannot have changed its kind, cannot have changed a black sheep into a goat, or a goat into a sheep.

If then they through whom we have received the Apostolic ministry, were Apostates—had "totally departed from" Christianity—they could neither confer any valid orders, or perform any other ministerial function.

I am not now contradicting the xxvi Article which says, that the unworthiness of the minister does not hinder the effect of the sacraments. The article speaks of "*unworthiness*" in those who are "*ministers*." I am speaking of those who are apostates, and of course no ministers of Christ.

He that is an apostate from Christianity can perform no christian act. This, I apprehend, is too self-evident to need proof, or admit of elucidation.

Let me now retrace my steps, following back my argument in the inverse order.

Our ministry is valid and therefore those thro' whom it is received were not apostates.

If the Romish corruptions did not make those implicated in them apostates before the Reformatian, it does not now.

If the Romanists are not apostates Popery is not the apostacy or the falling away, and if this be so I suppose it will be admitted that the Pope is not "the man of sin."

I might say in addition to what I have said that our Church had decided that the Papists are not apostates, by allowing the validity of their orders. We do not ordain a Romish Priest who renounces the errors of Popery and seeks admission to our ministry. If then their orders are acknowledged by our Church to be valid [and the fact is indisputable that she does so regard them] then of course, in her estimation, the Romish Church is not apostate. With this decision of our Church I am willing to leave J. H. to contend until he is satisfied.

But I see no way of maintaining the theory which J. H. is advocating, and yet holding to the validity of our ministery unless one abandons himself to the ground that no outward ordination, no outward visible succession, is necessary.

CONTRIBUTOR.

For the Churchman.

TYPEE: A PEEP AT POLNEYSIAN LIFE.

BY HERMAN MELVILLE.

This is a singular work and reminds one forcibly of the *facetious Daly's* "Travels in the Interior of Africa," the glossary of the latter work of certain words of the native dialect, bearing a marvellous affinity to sundry words in the former, given as the *Typee* tongue. The work purports to be the composition of a sailor who deserted from a *whaler* at Nukuheva, and who in running away reached the Typee country, (the natives of which are notorious cannibals,) instead of that of the Happars, their enemies, and a less barbarous people. The whole matter may be as purely inventive as Daly's Africa, but the style is "*vraisemblable*," and sufficiently dashing to make it attractive. It is an objectionable book for general reading, as the author omits no opportunity to cast a sneer at religion. Speaking of Honolulu, he makes the following bold charge against the Missionaries there established, and against one in particular; we extract from the work, pt. 2 p. 251 and seq.—"The natives have been civilized into draught-horses and evangelized into beasts of burden. But so it is. They have been literally broken into the traces and are harnessed to the vehicles of their spiritual instructors like so many dumb brutes! Among a multitude of similar exhibitions that I saw, I shall never forget a robust, red-faced and very lady-like personage, a Missionary's spouse, who day after day for months together, took her regular airings in a little go-cart, drawn by two of the Islanders, one an old grey-headed man and the other a roguish strapling, both being, with the exception of the fig-leaf, as naked as when they were born. Over a level piece of ground this pair of *draught* bipeds would go with a shambling unsightly trot, the youngster hanging back all the time like a knowing horse, while the old hack plodded on and did all the work.

Rattling along through the streets of the town in this stylish equipage, the lady looks about her as magnificently as any queen driven in state to her coronation. A sudden elevation and a sandy road, however, soon disturb her serenity. The small wheels become embedded in the loose soil,—the old stager stands tugging and sweating, while the young one frisks about and does nothing; not an inch does the chariot budge. Will the tender-hearted lady, who has left friends and home, for the good of the souls of the poor heathens, will she think a little about their bodies and get out and ease the wretched old man, until the ascent is mounted? Not she; she could not dream of it. To be sure, she used to think nothing of driving the cows to pasture on the old farm in New England; but times have changed since then. So she retains her seat and bawls out,—"Hookee! Hookee!" (pull, pull.) The old gentleman, frightened at the sound, labors away harder than ever; and the younger one makes a great show of straining himself, but takes care to keep one eye on his mistress, in order to know when to dodge out of harm's way. At last the good lady loses all patience; "hookee! hookee!" and rap goes the heavy handle of her huge fan over the naked skull of the old savage; while the young one shies to one side, and keeps beyond its range. "Hookee! Hookee!" again she cries—"Hookee tata kanuaka!" (pull strong, men,) but all in vain, and she is obliged in the end to dismount, and, sad necessity! actually to walk to the top of the hill.

At the town where this paragon of humility resides, is a spacious and elegant American Chapel, where divine service is regularly performed. Twice every sabbath towards the close of the exercises may be seen a score or two of little wagons ranged along the railing in the front of the edifice, with two squalid native footmen *in the livery of nakedness* standing by each, and *waiting for the dismissal of the congregation* to draw their superiors home. * * * * * * To read pathetic accounts of Missionary hardships and glowing descriptions of conversions, and baptisms taking place beneath palm trees, is one thing; and to go to the Sandwich Islands and see the Missionaries, dwelling in picturesque and prettily-furnished coral rock villas, whilst the miserable natives are committing all sorts of immorality around them, is quite another!"

There is no mention in the book of the name of the parties alluded to, and no particularizing of the Society by which they are delegated; but there can be but one opinion that the "husband" of the lady is a *gangrened* member of the Mission, and should be at once cut off! Can such things be? If there be truth in the charge, better were it a thousand times that the poor natives were left to themselves, than that they should be depressed *below their common nature*, under the assumption of christianity. Can it be a matter of astonishment, that scoffers abound, when such things exist under the sufferance and by the support of "*a Church*," so called? Is it surprising that men hesitate to contribute to such purposes? There is—there must be a lack of judgment—a perversion of right feeling, that the appointments to such stations should be so misplaced.

Much as there is to object to in this work, if it be but the cause of uprooting this direful ill, it is welcome. That it may do evil, it is feared: but that it cannot fail to effect a certain good, there is no doubt.

F. M. H.

March 31, 1847.

For the Churchman

Mr. Editor,—In a note of the 8th ultimo, I called your attention to a few lines of poetry, the composition of the Rev. James Gilborne Lyons, and you were kind enough, at my suggestion, to give them a place in your valuable paper.—The subject of these lines, at Monterey, fell a martyr in the cause of humanity.:

"To bind the bleeding soldier's vein,
And slake the dying soldier's thirst."

Truly might the poet say of such—

"They heed alike our praise or blame,
Who live and die in works like these."

In some introductory remarks, allusion was made to an instance of heroic coolness on the part of a Protestant Clergyman, on the Plains of Saratoga, who there standing upon a spot of ground ploughed by *an* enemy's shot, had fearlessly performed the last solemn rites for the slain. Your printer (a patriot beyond doubt,) substituted *our* for the *an*, and by this little change your readers are informed that the British troops committed the extraordinary action of firing upon themselves. I know of but one such incident, and *that happened* upon a different theatre of the war of the Revolution. The clergyman alluded to was the chaplain Brudenell, and the occasion was the burial of Gen. Frazer. Frazer, like Andre, was the idol of the British army, and it is remarkable that they both fell victims to the devices of the traitor Arnold. To the commander of a corps of riflemen on the field of battle, Arnold pointed out an officer as one who was "a host in himself," and suggested that he should be taken off. It soon became apparent that Frazer was the object of the deadly aim of the sharp shooters. An aid who perceived this, advised his retiring from that place; but Frazer replied, "my duty forbids me to fly from danger," and immediately received the fatal shot. It was his dying request to be buried at the setting of the sun in the great redoubt on the hill. As earth's glorious luminary lighted with his parting rays that lonely spot in a strange land, with "mute but expressive mixture of sensibility and indignation," listening with reverential awe to the solemn language breathed forth by him, whose office it was with christian invocation and holy rite to commit "dust to dust," stood England's chivalry, the companions in arms of the high-hearted soldier whose last request they regarded as a sacred obligation to be kept at every hazard. Burgoyne's description of that scene, once read, must forever live in the memory of those who can appreciate the heart-stirring emotions with which brave men must consign a loved companion to his last resting place whilst each must realize, in his own bosom, the fearful probability of finding a grave amid the same "hurried desolation." With an inimitable beauty of language Burgoyne thus paints the scene:

"The incessant cannonade during the solemnity; the steady attitude and unaltered voice with which the chaplain officiated, though frequently covered with dust, which the shot threw up on all sides of him; the mute but expressive mixture of sensibility and indignation upon every countenance; these objects will remain to the last of life upon the mind of every man who was present. The growing duskiness added to the scenery, and the whole marks a character of that juncture, that would make one of the finest subjects for the pencil of a master that the field ever exhibited. To the canvass, and to the faithful page of a more important historian, gallant friend! I consign thy memory. There may thy talents, thy manly virtues, find due distinction; and long may they survive, after the frail record of my pen shall be forgotten." Fifteen years afterwards Burgoyne was himself, in silence and secrecy, laid down to rest in the cloisters of Westminster Abbey. Far fitter for him to have found a place of final rest, by the side of his gallant friends, in the "great redoubt on the hill," having like the untombed Roman on the field of Pharsalia "the glorious covering of the sky's starry arch, a nobler shelter far than tombs or urns."

G. C.

New Rochelle, 3*d April*.

SAINT LOUIS, MO., March 27, 1847.

To the Editor of the Churchman:

Rev. Sir,—The undersigned, citizens of Saint Louis, have read with surprise and regret the statements which have recently appeared in several of the Eastern papers, in relation to affairs in this diocese; and, especially, a late article in your colums, over the *official signature* of the "*Secretary of the Board of Trustees of Kemper College*." Although we are assured that this article has never received the sanction of that Board, and is in no way official, yet, inasmuch as it is not an anonymous communication, we trust that you will not consider it unreasonable, if we respectfully ask at your hands, as an act of justice, that your readers may be requested to suspend their judgment upon this whole subject, until the *accused*, and, as it would seem, the *already condemned*, can have sufficient time to spread such documents and facts before the public, as are needed to form correct opinions.

With every consideration,
We are, Rev. Sir,
Your obd't. serv'ts.
E. CARTER HUTCHINSON,
THOS. HORRELL,
J. O'FALLON,
WILLIAM MILBURN,
J. W. HALL,
LAWRASON RIGGS,
B. H. RANDOLPH,
JOSEPH F. FRANKLIN,
THOMAS SHORE,
D. C. ARMSTRONG,
JOSIAH DENT.

When we return home in the evening, before we retire to our rest, let us sometimes, for the experiment's sake, only read over the first twelve verses of our Lord's sermon on the mount, and observe how our minds stand affected towards them. If at any time we are in doubt concerning a particular employment or amusement, instead of inquiring merely into the lawfulness of it, or whether there be in Scripture any special prohibition of it, the shorter and safer way is to ask ourself, whether it be agreeable to the general spirit of Christianity? whether it tend to beget and increase in us all the holy tempers of that divine religion, or to suppress and extinguish them?—*Bp. Horne.*

The joys of the world end in sorrow: but the sorrows of religion terminate in joy.—*Bishop Horne.*

If we would possess the power of self-control in things unlawful, we must sometimes exercise it in things lawful.

THE CHURCHMAN.

NEW-YORK, SATURDAY, APRIL 17, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

☞ Those subscribers to "THE CHURCHMAN," who intend changing their residence on the 1st of May, will be so good as to send in their directions to this office—the number of their *present* and their *future* residence—as soon as convenient.

REVIEW OF THE REV. J. W. COOKE'S PAMPHLET, *entitled a "Statement of Facts, relating to the late ordination at Grace Church," in two letters, addressed to the Bishop of the Diocese. By the Rev. James Mulchahey, Minister of St. Mary's Church, Portsmouth, Rhode Island.* Providence: Charles Burnett, Jr. 1847.

This pamphlet we think to be every way creditable to the writer, called for by the circumstances of the case, modest and calm in its temper, clear in its doctrinal statements, and supporting them by sufficient and pertinent authorities. The author's defence was necessary for himself, and has been of no disadvantage to his bishop, the conduct of both being placed on higher ground than in Mr. Cooke's pamphlet.

The review is addressed by Mr. Mulchahey to his bishop. Having stated that the reference to him in blank, in Mr. Cooke's account of his examination, was even more detrimental to him than the allusion to him by name would have been, Mr. Mulchahey proceeds—

I am placed therefore in a very painful position. A young Presbyter,—but just admitted to full orders in "the ministry of reconciliation,"—laboring in a humble country parish, and anxious only to perform faithfully my duty in "that state of life to which it hath pleased God to call me,"—I am arraigned by a brother Presbyter, before the tribunal of the Christian public," as one who is "radically unsound in the fundamental doctrine of justification by faith," and as holding "another Gospel," which is neither taught in holy Scripture, or by the Church.

These are very serious, very awful charges; more serious, and more awful, I fear, than they are felt to be, by him who has preferred them against me. If they be true, then am I not only unworthy, but absolutely unqualified to exercise my ministry duly to the honor of God, and the edifying of the Church—then am I, by the mouth of an inspired apostle, pronounced "Accursed!" Gal. i. 8, 9.

It is due therefore to myself, it is due to you, it is due to the Church, that I should, distinctly and unequivocally, meet these charges; that if they be false, I may be freed from suspicion—if they be true, I may be degraded from the sacred office, which I must be so unapt and unmeet to hold.

To you, as my Bishop, and from my first connection with the Diocese, my most affectionate Spiritual Father, and kindest friend, I would address myself. And though I know you must be, in common with all who love "the peace of Jerusalem," weary of controversy; yet, I trust you will permit me to lay before you "a statement of facts," (as I recollect them,) "relating to the late ordination."

The review consists of two letters, the one mainly intended to vindicate the author from the charge of unsoundness, and the other giving an account of the examination. The starting point of the difference is thus pointed out—

On Friday, the examining Presbyters, (the Rev. Messrs. Cooke and Horton,) and the Candidates, (the Rev. D. Henshaw and myself) met by appointment in your study, for the purpose of examination. After a somewhat protracted examination, you expressed your satisfaction, and turning to Mr. C. asked if he wished to put any more questions. He replied, "No; I am perfectly satisfied." The same question was then put to Mr. Horton, and he replied, "There is one question which I should like to put to the Candidates: *what connection have the Sacraments with justification?*" Mr. Henshaw replied first, by supposing the case of a person under his spiritual charge, who was unwilling to be baptized, but yet supposed himself to be justified. I then, supposing that the question was addressed to both "the Candidates," replied: "The sacrament of Baptism has certainly a very intimate connection with justification, inasmuch as it is the Sacrament appointed by our Lord, "for the Remission of Sins." Mr. C. immediately turned to me and said: "Bro. M., I am very sorry to hear you make such a reply. I fear you are unsound in the vitally important doctrine of justification by faith." I replied that I was not conscious of holding any opinions in regard to that or any other subject, which were not sustained by the Church and the word of God. He replied, "Of course not, but if you say that Baptism has any thing to do with justification, you are certainly unsound." A long discussion then followed, in which I was not a little gratified to find that the views expressed by me, received your approbation.

Having thus shown that his main position was that "the sacrament of Baptism has a very intimate connexion with justification, because it is the sacrament appointed by our Lord for the Remission of Sins," Mr. Mulchahey remarks that this position embraces two questions: 1. "Was Baptism appointed by our Lord for the remission of sins? and 2. Has it *therefore* any connexion with justification?" He adds—

If the first of these questions be answered in the affirmative, there can be no controversy in regard to the second. For to say that Baptism was instituted for the remission of sins, is but to say, in other words, that it was instituted for justification. For what is justification, but the accounting us righteous? And how can we be accounted righteous unless our sins be remitted, and how can our sins be remitted, and we be still unjustified, that is, still regarded as unpardoned sinners? The two questions then are reduced to one, viz., Was, or was not Baptism instituted for the remission of sins? I affirmed at my examination, and still affirm, that it was. Mr. C. affirms that it was not. He denies in so many words, (p. 34,) that Baptism has any thing to do with justification. He must then deny that it has any thing to do with remission of sins. He goes further; he asserts that those who differ from him on this point, "receive another Gospel than that he has received," (p. 8,) and that, because I differ from him, he "is confident that if he understands the Gospel aright, I do not." (p. 27.)

This then, is the point at issue,—the only point;—by it, on his own premises, each must stand or fall. It is not a mere question of *opinion*. It is a question of *fact*.

It is *a fact*, that Baptism was, or was not, instituted for the remission of sins. It is *a fact*, that either the affirmer, or the denier of this is right. It is *a fact*, (says Mr. C.) that "if the one understands the Gospel, the other does not."

This is the issue. The word of God must decide between us. To that holy word, with your permission, Rt. Rev. Sir, I now appeal. I turn first to that deeply interesting occasion, when after our Lord's resurrection, He appeared to His apostles, and gave the commission, by which they acted, and all who are admitted to the ministry must act, "until the end of the world." By St. Matthew it is thus given. "Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying: All power is given unto Me in heaven, and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." St. Matt. xxviii. 16, 20. And by St. Mark, more fully in one point. "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but, he that believeth not shall be damned." St. Mark xvi. 15, 16. "So then after the Lord had spoken, he was received up into heaven," and the apostles remained in the city of Jerusalem, until, by the outpouring of the Holy Ghost, they should be qualified to enter upon the great work thus confided to them. On the day of Pentecost, the Holy Ghost was poured out, and then "they began to speak with other tongues as the Spirit gave them utterance." The preaching of the apostle Peter was "with the Spirit and with power," and "multitudes were pricked in their heart, and said unto Peter, and to the rest of the apostles, what shall we do?" It was now, for the first time, that he and the other apostles were called to declare and to act upon the commission, which our Lord had given. And the answer of Peter shows very plainly how he and the other apostles understood that commission. Then Peter said unto them, "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38.

Now on this passage, I may be permitted to remark, that these inquirers were "pricked in their heart," because they felt themselves to be sinners. They asked therefore, "what shall we do?" that is, to be delivered from our sins and the awful consequences of them. The apostle replied, "Repent and be baptized for the remission (*aphesin*, the taking away) of your sins." I dare not give any other answer.

I now turn to the account which the Apostle Paul gives, of his own conversion. He was travelling to Damascus, breathing threatening and slaughter against the disciples of Christ, when "suddenly there shone from heaven, a great light round about me. And I fell to the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, who art thou Lord? And He said unto me, I am Jesus, whom thou persecutest. And I said, what shall I do Lord? And the Lord said unto me, arise and go into Damascus, and there it shall be told thee of all things which are appointed for me to do." Acts xxii.

From this account, it is evident, 1st, that Saul had penitence. He stopped suddenly in his career; he fell to the ground; he cried out, "Lord, what wilt thou have me to do?" It is evident, 2d, that he had faith. He cried out, "Who art thou Lord?" He received for answer, "I am Jesus whom thou persecutest." He believed this declaration, and cried out, with sincerity and with earnestness, "what shall I do Lord?" It is evident, 3d, that his faith was not a dead, but a living faith. It was a faith which worked obedience; for when commanded to go to Damascus, he immediately obeyed the command. And yet, notwithstanding all this, it is evident, 4th, that he was not yet pardoned; his sins were not yet remitted. For, three days after this, during which time, we know that he was engaged in prayer, Ananias came to him, and speaking by inspiration of the Holy Ghost, said to him, "Arise and be baptized, and wash away thy sins."

But, replies Mr. C., (p. 32,) "I say again, what I said at the examination, I do not so understand the Gospel." I must be pardoned for saying that, I am utterly unable, from this pamphlet, or from his remarks at the examination, to make out how he does understand it. But sure I am, that Ananias so understood it, (for I have given the words of Ananias, not my own,) and sure I am that the Apostle Paul so understood it. For twenty years after this, in his Epistle to the Romans, he thus refers to Baptism. "How shall we that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Christ, were baptized into His death? He that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him." Rom. vi.

I may be wrong. I may "not understand the Gospel," but I am firmly persuaded, that if this passage proves any thing, it proves that St. Paul looked back to his baptism, as the time when he became "dead to sin," and therefore "free from it."

I might adduce many other passages. I might refer to 1 Cor. xii. 13, where the same apostle declares, that by baptism we are incorporated into Christ, and if then incorporated, surely then justified, and to Gal. iii. 26, 27, where he declares, that in baptism, received with faith, we become the children of God; surely then we were not children before baptism, and if not children, certainly not justified, and to Eph. v. 25, 26, where he declares that "Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water, by the word." Mr. C. need not be told that very learned Commentators have interpreted this, by the words used in the form of Baptism, and to Col. ii, 11, 12, 13, where he speaks of his new converts, as "putting off the body of the sins of the flesh with the circumcision made without hands," that is, as he goes on to explain it by baptism, "buried with Christ in baptism and risen with Him through the faith of the operation of God, having all their trespasses forgiven them." I might refer to that decisive passage in the Epistle to Titus iii. 5, 7, and to 1 Peter iii. 21, where it is unequivocally asserted, "Baptism also doth now save us," but I have been drawn already into a much more extended discussion of this subject than I intended at first. Since Mr. C. has seen fit to make so decisive an issue, ("if he understands the Gospel, I do not") I felt bound to show how I understand it, and the foundation on which my understanding and my faith is built.

I have not made the alternative. I am not responsible for it. But I hesitate not now to say, that I am willing to abide by it.

I would not speak presumptuously, but I must be pardoned if on this point I seem to speak over-confidently. For I am not setting up my own private judgment. I am not following my own private interpretation. Before my ordination I did solemnly, as in the sight of God, subscribe to the following declaration—"I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States." I dare not deny then, that "the Church hath authority in controversies of faith." (Art. 20.) I dare not refuse to submit to this authority. The Church has decreed, (and I dare not gainsay it,) that "the Nicene Creed ought thoroughly to be received and believed." (Art. viii.) I turn to that Creed, and I find that I am required there to "acknowledge one Baptism for the remission of Sins." I turn to the Catechism, and find there that the sacraments are declared to be "generally necessary to salvation." I find that the word "sacrament" is defined to mean "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ Himself; as a means whereby we receive the same, and a pledge to assure us thereof." I find that the "inward and spiritual grace" of baptism is declared to be "a death unto sin, and a new birth unto righteousness. For being by nature born in sin, and the children of wrath, we are hereby made the children of grace." If then, in baptism we become "dead unto sin," if in baptism we are made "children of grace," I must believe that in baptism we are justified. Else I am driven to the glaring absurdity of asserting that a person may be "dead unto sin"—may be "a child of grace," and still be a child of wrath, still be unjustified; and, conversely, that a person may be justified, and still be alive unto sin, still be "a child of wrath."

I turn now to the offices for the administration of Baptism. And I find in the office both for infants and adults these prayers "in behalf of those to be baptized"—

"Almighty and Everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water: and also didst safely lead the Children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the baptism of thy well beloved Son Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin, we beseech thee for thine infinite mercy, that thou wilt mercifully look upon this child, (or this thy servant) wash him," &c. And again—

"Almighty and immortal God, the aid of all who need, the helper of all who flee to thee for succor, the life of those who believe, and the resurrection of the dead; we call upon thee for this infant, (or for this person) that he, coming to thy holy Baptism, may receive remission of sin," &c.

If the person had been justified—"fully justified"—before coming to baptism, his sin had been already remitted, and this prayer is nothing better than solemn mockery. Following this prayer, in the Office for baptism of adults, there is an exhortation which, after setting forth the necessity and the benefits of baptism, concludes as follows: 'Doubt ye not therefore, but earnestly believe, that He will favorably receive these present persons, truly repenting and coming unto Him by faith, that He will grant them remission of their sins,' &c. This is to the Congregation. Then to the persons to be baptized: 'Well Beloved, who are come hither, desirous to receive holy baptism, ye have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins,' &c. Why, I cannot conceive of a more glaring absurdity, a more palpable contradiction, than for a minister of the Church to go through the whole of this service, and then, from the pulpit, after defining justification—as he *must* define it—to be the remission of sins, to proclaim, that 'to make baptism necessary to a complete justification before God, is to assign it an office which neither the Gospel nor the Church assigns,' p. 31; or this—'Baptism is a work, because here is something which a sinner may do of himself—something external upon which he may rest, even as the Jew did upon circumcision'—and 'therefore baptism must be excluded from any part in the office of justifying,' p. 32; or this; 'Justification is of God, independent of baptism;' ib.

But Mr. C. replies, 'the Homilies teach a different doctrine from this.' Then the Church—'the Pillar and Ground of the truth'—is most strangely inconsistent with herself. The Homilies do not teach a different doctrine; the Church is not inconsistent with herself. In the very Homily on Salvation, &c. to which Mr. C. refers, page 5, it is declared at the very outset that '*Infants being baptized* and dying in their infancy, are by this sacrifice washed from their sins,' &c. Why is it, that this saving clause—'being baptized'—is inserted, except that the writer (Cranmer) dared not take upon himself to assert what God has not revealed, that the unbaptized are cleansed from sin? Again, in the second part—'We must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the Cross to obtain there by God's grace and remission, *as well of our original sin in Baptism, as of all actual sin committed by us after our baptism*, if we truly repent and turn unfeignedly to him again.' And in the third part, 'our office is not to pass the time of this present life unfruitfully or idly, after that we are *baptized or justified*.' And in the Sermon of the Passion—'Yea, we be therefore *washed in our baptism from the filthiness of sin*, that we should live afterwards in the pureness of life.'

I trust that I have now shewn that there is at least some good ground, both in the Word of God and in the authoritative interpretation of that word by the Church for my belief that 'holy Baptism has a very intimate connexion with justification, inasmuch as it is the sacrament appointed for the remission of sins.'

The following is worth quoting not only for the embarrassment which it would have occasioned to most men in Mr. Cooke's situation, but for the very serious reflections which it suggests. If Mr. Cooke should pursue the controversy, we hope he will give a distinct answer to this very pertinent question, "Where would you go?"

I am now reminded of a reply, made by Mr. C. to you, at the examination, which, (although he 'had no desire to make an *exparte* statement, his only aim being to show precisely the position in which he stood,' p. 42,) he has not seen fit to state. I presume, however, that you, Rt. Rev. Sir, will recollect.—When you declared, as stated (p. 29,) 'neither do I consider justification complete before baptism,' he replied:

'Bishop, I cannot help it. If my own Bishop even holds this opinion, it cannot change my deliberately formed opinions of the Gospel and of the Church. If I thought that our Church held this doctrine I should be compelled to leave it.' You replied, by asking: 'Where would you go?' He hesitated a moment, and then said: 'I would go into the Moravian Church, or somewhere else, I could not remain in our Church.' You then took the Moravian Liturgy, and showed him the same doctrine, in stronger language, (if possible) there, than in our own Prayer Book.—For among the questions put to the adult candidate for Baptism, are the following: 'Dost thou desire to be cleansed from sin in the blood of Jesus Christ, and to be buried into his death by holy baptism? which is the laver of regeneration,' &c. And then, immediately after the baptism, the minister is required to say: 'Now art thou washed, justified and sanctified by the blood of Christ; therefore live, yet not thou, but Christ live in thee,'* &c. The teaching of Calvin, the father of Presbyterianism, is to the same effect: 'Nor must it be supposed, that baptism is administered only for the time past, so that for sins into which we fall, after baptism, it would be necessary to seek other new remedies: * * * * But we ought to conclude, that at whatever time we are baptized, we are washed and purified for the whole life. Whenever we have fallen therefore, we must recur to the remembrance of baptism, and arm our minds with the consideration of it that we may be always certified and assured of the remission of our sins.'

The remainder of this letter contains several quotations from standard divines which fortify Mr. Mulchahey in his position.

The second letter relates to differences of a more personal nature. Of those relating to the examination (of the others we forbear to speak) one will suffice to show how Mr. Mulchahey's clearness exposes Mr. Cooke's rashness of statement. "Bro. ——," says Mr. C., "had objected to the statement that the Homilies are to be considered authoritative with respect to doctrine." "I deny," says Mr. Mulchahey, "that I made any such objection. What I did assert was that the Homilies *are* authoritative with respect to doctrine, but that we are not bound to admit the validity of every argument by which the doctrines are sustained." Rev. Mr. M. says that the Homilies *are* authoritative while Mr. C. represents him as saying the very reverse. It is no new thing, however, that a dread of "Popery" and other like perturbations, combined with defective attainments, incapacitate minds, otherwise honest for the perception of truth.

Not less in justice to Mr. Mulchahey, than for the soundness and clearness of its views, we subjoin the following letter, which was addressed by the writer to the Bishop shortly after the examination,

WARREN, Dec 23, 1846.

Rt. Rev. and Dear Sir:

As I was so unfortunate in my examination for the Priesthood, as to express views in regard to the relation of baptism to justification, which were disapproved of, by one of the examiners, and as, notwithstanding this, you were pleased to manifest your confidence and approbation, by conferring ordination upon me, it seems due, no less to you than to myself, that I should lay before you an explicit statement of my views in relation to that important subject.

I used the term justification, at my examination, and now use it, to denote God's act towards us, in which, He, as a Judge, accounts us righteous and accepts us as such. This includes, from the very nature of the case, 1st, remission of sins, and 2nd, a right and title to eternal life.

"I adopt "exanimo" the language of the eleventh article, that "we are accounted righteous before God only for (propter, on account of) the merits of our Lord and Savior Jesus Christ, by faith; and not for (propter, on account of) our own works or deservings."

The opposition here, is plainly not between faith and works, nor between faith and the merits of Christ; but between the merits of Christ, and "our own works or deservings." So that in using the language of this article, I express my belief, positively, that the atonement of Christ is the sole meritorious cause of our justification, and, incidentally, that faith is the mean by which this grace is received, But if the grace is received by us, it must be conferred by God. And the question now arises, (a question which this article does not touch) when and how does God convey this gift to us? I answer, In Baptism.

I consider Baptism then, not as our act towards God; but as God's act towards us, wherein he conveys to us, "as by an instrument," the seal of the remission of our sins, and the pledge of our eternal inheritance.

And this, if I understand it, is plainly the doctrine of the twenty-seventh article, which declares, that "Baptism is not only a sign of profession &c., but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the church; the promises of the forgiveness of sin, of our adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer to God.'

And Hooker (Lib. v. § 60,) says, very explicitly: 'They draw very near unto this error,' (i. e. 'the old Valentinian,') 'who, fixing wholly their minds on the known necessity of faith, imagine that nothing but faith is necessary to the attainment of all grace. Yet it is a branch of belief, that sacraments are, in their place, no less required than belief itself. For when our Lord and Saviour promiseth ethernal life, is it any otherwise, than as he promised restitution of health to Naaman, the Syrian; namely, with this condition, wash, and be clean? * * * * Had Christ only declared his will to have all men baptized, and not acquainted us with any cause why baptism is necessary, our ignorance is the reason of what he enjoineth might perhaps have hindered somewhat the forwardness of our obedience thereunto; whereas now being taught that baptism is necessary to take away sin, how have we the fear of God in our hearts, if care of delivering men's souls from sin do not move us to use all means for their baptism?" And again, (§ 57.) 'Neither is it ordinarily his (God's) will to bestow the grace of the sacraments on any, but by the sacraments. Which grace also they may receive by sacraments, or with sacraments, receive it from Him, and not from them. This is therefore the necessity of sacraments. That saving grace which Christ originally is, or hath for the general benefit of His whole Church, by sacraments he severally divideth unto every member thereof.'

The sum of my belief in the matter may then be thus expressed.

I believe that we are justified on account of the sacrifice of Christ, as the sole meritorious cause; by faith, as the ordinary instrument of reception on our part; in baptism, as the ordinary instrument of conveyance on God's part.

I use the word ordinary in connection with faith and baptism, because, although there is no promised salvation except by, and with these, yet we may believe that God may dispense with the one, (or rather with both) in case of the heathen, (if any such are saved) and with the other in case of those who repent, and desire baptism, yet from some cause cannot obtain it.

While I regret exceedingly that there should be any difference of opinion, yet I am firmly persuaded that this is the doctrine of the Church and of the Word of God.

With many thanks for your kindness to me,
I am Rt. Rev. and Dear Sir,
Very respectfully and affectionately,
Your Son in the Ministry,
JAS. MULCHAHEY.

GREAT EVENTS, DESCRIBED BY DISTINGUISHED HISTORIANS, CHRONICLERS, AND OTHER WRITERS. Collected and in part translated by Francis Lieber. Harper & Brothers, 12mo. pp. 415.

The "Great Events" which Mr. Lieber has compressed into one volume are the battle of Thermopylae, the death of Socrates, the Roman disaster at Candium, the impeachment of the Scipios, the delivery of the four Swiss forest districts, the battle at Sempach, the death of Huss, the fall of Constantinople, Luther at Worms, the siege of Rhodes, the sack of Rome by the soidiery of Bourbon, Henry VIII., and Queen Catharine before the Legatine Court, the sieges of Leyden and Ostend, the destruction of the Spanish Armada, and the siege of Saragossa. The first four are translated from Herodotus, Plato, and Livy; the others are from various moderns.

Mr. Lieber, in his Preface, says, "that he has long been convinced that one of the most effective means of forming a strong character, awakening generous impulses, and invigorating the mind for future action, is, to encourage an early familiarity with great events, and with those prominent men, whose bold deeds or persevering exertions were crowned with lasting effects, or whose loftiness of purpose renders them inspiring examples." The compilation was originally intended for his son, and "was selected with paternal solicitude." He thinks it "adapted to the improvement of the rising generation at large." The book, he says, "is offered to parents as some of the most nutritious food which they can furnish to those who are intrusted to their care." Again, "an early and familiar knowledge of great events fills the soul with noble images." The list of "great events" which we have above set down as making up the present compilation, will enable one to judge what Mr. Lieber's conception of the noble and exalting in history must be.

A MEMORIAL OF EGYPT, THE RED SEA, THE WILDERNESS OF SIN AND PARAN, MOUNT SINAI, JERUSALEM, and other principle localities of the Holy Land visited in 1842; with brief notes of a route through France, Rome, Naples, Constantinople, and up the Danube. By the Rev. George Fiske, L. L. B., Prebendary of Lichfield, and minister of Christ Chapel, St. John's Wood, London. New York: Robert Carter, 58 Canal street.

Such is the title of an exceedingly interesting volume, recently published by Mr. Carter. The writer of this brief notice has read nearly all the narratives which travellers have furnished within a few years respecting Jerusalem and the Holy Land, but he has never seen a work that gave him such clear and vivid ideas of those localities that are dear to every Christian, as this simple and unpretending memorial of Mr. Fiske. To describe the feelings that a perusal of this work has awakened within him, would be almost impossible, and he would heartily commend it to all who would have an authentic account of a country that is now everywhere attracting so much attention. In its very graphic sketches of the beautiful scenery of India; in its description of the wilderness of Sin, and Paran, and Mount Sinai; in its moral reflections, and in its remarks on some of the more prominent prophecies of the Old Testament; it is indeed a book that cannot fail to strengthen the Christian's faith, and to excite him to labor for the welfare of that ancient people whose condition has at length interested all Christendom.

The following extract may give some idea of the simplicity and fervor of the writer—"I remember Sunday, the 26th of June, as one of the most deeply interesting and affecting days of my life. By 5 o'clock in the morning, I was descending the valley of Jehoshaphat, and paused a moment as I crossed the then dry bed of the brook Kedron, over which my Saviour had so often passed. I was on my way to the Mount of Olives. All was silent and motionless as the rising sun of the Sabbath shed his glory on the sacred scene around me. I passed on to Gethsemane—alone in the flesh, but not in the spirit, I believe, and meditated within the bounds of that wondrous enclosure. I proceeded upwards to the first ridge of the Mount of Olives, and took my seat under the shade of a wide-spreading fig tree, in a spot which presented to me the Holy City, slumbering as it were in silent activity. I had met only a solitary Arab as I passed through the city towards the gate of St. Stephen; and while sitting on the mount, not a single voice broke upon the sense of solitude which pervaded my mind. I will not attempt to lay bare the spiritual processes of my soul. While there I prayed for divine light and guidance, and meditated upon the portion of the Holy Word which I had been led to select as containing the message I was that day to proclaim on the heights of Mount Zion. Again and again I pondered over the precious passage—the words of Jesus himself—'And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' I have been privileged to set forth the truth as it is in Jesus, amidst thousands in my own beloved country; and my heart has often glowed at the prospect; but now, in prospect of proclaiming life in Christ, in the city from which the streams of life began to flow, I felt for a time borne down by the thought—'Who is sufficient for these things?' I returned, however, to the city with a serene and happy heart; passed up the way along which Jesus bore his cross for me; and pausing for a brief space at the slope of Calvary, awaited the hour in which the little Church of Christ should assemble in the 'upper room' on Mount Zion. The season of public worship was delightful and refreshing. The sacrament of the Lord's Supper was administered by the Bishop, assisted by Mr. Williams, his chaplain.

In the evening we attended the usual service at the Episcopal residence; after which the Bishop kindly chanted for us the first chapter of the book of Lamentations, in the manner still observed by the Jews when bewailing the destruction of their temple and city. It was extremely plaintive and affecting; and filled the mind with saddening associations while surrounded, as we were, by the proofs of Israel's desolation."

D.

We have received the following pamphlets—

"Journal of the Diocesan Convention of South Carolina, 1847," pp. 72. An abstract of it will be found under the head of "Domestic Intelligence."

"The Thirty-Seventh Annual Report of the Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South Carolina," &c. pp. 38.

Littell's Living Age, No. 151. We wish to call attention to the new volume which this number begins, for the work is one in many respects superior to the flood of weeklies which issue from the press. "The Anglo-Normans," a solid article in the present number, is from The North British Review.

The True Catholic for April contains an original paper, "Individualism," one or two contributions, some selections, and its usual views and summaries. The Vth volume will begin with the May number.

The Catholic Magazine for April, in notice of a late reply to Bishop De Lancey, says that the author "has completely demolished the arguments on which the Bishop had sought a resting-place, and turned them altogether against the cause of Episcopalianism." A "nice derangement of epitaphs" truly.

The Young Churchman's Miscellany, and The Columbian Magazine for April.

The form for the transfer of property to sacred uses, on our last page, is one which has been adopted by the Church of the Advent, Boston. We have published it from a belief that something of the kind is needed as a protection for donors, in order to secure the just appropriation of their donations, and that this particular form may be found to be of use in similar cases.

We are obliged to the correspondent who has procured for us the Charter (so called) of Jubilee College; which, together with a communication from the same correspondent, we have inserted on our first page. The apprehensions which we expressed when we called for the publication of the charter, were, it seems, well founded.

From Stanford & Swords we have the pleasure to acknowledge the receipt of a copy of Dr. Berrian's Historical Sketch of Trinity Church. We have marked in it several passages of much interest, with a view to incorporate some of them in a review of the work. We have not found time to do so this week, but hope to accomplish it in our next.

TRINITY CHURCH, NEW YORK.—We are indebted to the Albany Argus, of the 13th inst., for the following very gratifying intelligence—

"We occupy a large share of our columns to-day with the report of the Judiciary Committee of the Assembly on the memorials from citizens of New York for a repeal or modification of the Act of 1814 in relation to Trinity Church. The report, which is able and conclusive, has the assent of the entire committee, and under the strong vote in the house yesterday, affirming its reasoning and conclusions, may be regarded as disposing of the question."

And by a letter from a gentleman in Albany, which has been shown to us, we further learn that the report was taken up, by consent, and agreed to, with only one vote in the negative. To every judicious citizen, and every right minded and *conservative* Churchman, this signal defeat of a most unscrupulous faction within the bosom of the Church in this diocese, must afford the most sincere gratification.

The Rev. Dr. HIGBEE, who has been compelled on account of ill health to forego his ministerial labors, took passage on Monday last in the ship John R. Skiddy, for Europe. It was gratifying to see the assemblage of clerical and lay brethren who thronged around the pier to bid their friend farewell, a safe passage, and a speedy return to his family, in the enjoyment of renewed health. The Rev. Mr. Dowdney, having recently resigned his charge at Bloomingdale, took passage also for Europe in the same ship. Quite a party accompanied their brethren as far as Sandy Hook, and left the ship with a favorable breeze ploughing her way over the mighty expanse. May she reach her destination in safety.

The following correspondence, which we copy from "The Times and General Commercial Gazette" of the 17th ult., published in St. John's, Newfoundland, is worthy of an attentive perusal. The "One Clergyman" in that Diocese, and he "the very youngest," has received a rebuke from his Bishop, which it were well could it be administered to many another, if not in that, in some of our own dioceses. The spirit of misrule is, indeed, rife in the Church in these latitudinarian times.

On Wednesday last the following address was presented to the Lord Bishop of this Diocese, at Bishop's Court, by a nmerous deputation, including the Churchwardens and Vestries of St. John's and St. Thomas's, the Hon. Judge Des Barres, the Hon. the Attorney General, Lieutenant-Colonel Robe, R. E., H. P. Thomas, Esq., &c.

To the Right Reverend Father in God, EDWARD, by Divine permission, Lord Bishop of Newfoundland, &c. &c.

May it please your Lordship.

We, the undersigned, lay members of the Church of England, resident in St. John's, desire to avail ourselves of your Lordship's return to this portion of your Diocese, to record our humble gratitude to that gracious Providence which has preserved you during your last two voyages across the ocean, at seasons of more than ordinary trial and danger, and to express our obligations to your Lordship for having exposed yourself to the perils and hardships you have encounted for the purpose of promoting an object in which we, and our children after us, are so deeply interested—the restoration of our Church laid waste by the desolating fire of the 9th of June last.

Would that all within your Lordship's Diocese rightly appreciated the zeal and self-denial with which your life is spent, in endeavors to promote the interests of the Church committed to your charge; for then we should be spared the pain we experience on finding that during your absence attempts have been made, and apparently by a Clergyman of your Diocese, through the medium of an English newspaper, to raise a prejudice against your Lordship and some of your Clergy, to mar the success of your late mission to England, and to injure a Society to which the inhabitants of this colony have been for many years, and still are, greatly indebted, the Newfoundland School Society.

We deeply regret that one individual should have been found within your Diocese capable of making such attempts; still more that they should, as it would appear, have emanated from a Pastor of that Church over which you are specially placed,— whose duty it was to aid, and *not impede, your labors in God's service*: the aim of whose life ought to be to reprove, and, as far as lieth in him, to repress, that evil speaking which is so repugnant to the principles of the Faith he professes, and of the Church of which he is a member.

It is, however, a satisfaction to us who have been favored with the opportunity of knowing intimately your Lordship's character, to feel that the imputations thus cast upon your Lordship, and your Clergy, as well as upon the excellent Society to which we have referred, are altogether destitute of truth.

We pray God that it may please Him long to spare to your Lordship health and strength, to be spent in promoting His glory and extending the Church of His dear Son upon earth.

[Signed by His Honor the Administrator of the Government, Members of Council, Heads of Public Departments, Merchants and a large number of other Inhabitants.

The above having been read by B. G. Garrett, Esq., High-Sheriff, the Lord Bishop returned the subjoined answer:—

To the Lay-Members of the Church of England, resident in St. John's.

DEAR FRIENDS.—Your kind address is very gratifying to me. I heartly thank you for it. It is very gratifying, and encouraging, to be welcomed back to my Diocese, with such cordial expressions of affection and respect, by the Lay-Members of my flock resident in St. John's and to be certified by you that my design in visiting England, and labors there, have been accepted and appreciated in a dutiful and grateful spirit. Not that I desire, or deserve, any thanks for discharging, or trying to discharge, my duty to you and our common Lord:—for your edification, and His glory.

We have great reason indeed to thank God for the succor and sympathy so bountifully extended to us by Christian friends at home. Their bounty was ready before hand: it was unnecessary to seek and solicit it. Their hearts were enlarged, and their hands opened, towards us, in a degree, which though I had before received proof of the zeal and charity of English Churchmen, did indeed surprize and delight me. Let us make what return we can by our prayers to God for them—glorifying God (if I may reverently use the holy Apostle's words) for their professed subjection to the Gospel of Christ, and for their liberal distribution unto us, and unto all men. (2 Cor. 9. 13.)

You have feelingly alluded to my merciful preservation in that dreadful hurricane, by which, alas! so many fair projects were defeated, so many fond hearts bereaved and made desolate. This affords me an occasion of declaring, as I truly can, that I never felt so forcibly, as in that fearful hour, the comfort of remembering that I had the Church's prayers for my safety, asked on the morning of my departure, and of knowing that many petitions would even then be addressed for me to the throne of grace. Let me then entreat that your prayers for me, in every season of trial and temptation, may be continued, and never cease. Surely they will return into your own bosoms.

Let us hope, and pray, that the great mercies already shewn us may be pledges and earnests that Almighty God, for His dear Son's sake, will own and prosper our desires to build up His Holy House, for the honor of His name, and the increase of all spiritual graces and blessings amongst us. Our Christian friends at home have furnished means of commencing the projected, and much needed Cathedral and mother Church of the Diocese: but they entertain no thought of taking from us, and the generations after us, the duty and privilege of completing, adorning, and enlarging it. No Christian, no pious person, will choose to sacrifice unto the Lord his God of that which costs him nothing. (See 2 Sam, 24, 24.) Is it much to expect that a tithe of what will be expended in rebuilding dwellings and stores, be devoted to God in restoring and adorning His Holy House? But let us especially hope and pray, that while the material temple is cared for, and carried on, we also as lively stones may be built up, a spiritual house, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (1 St. Peter, 2. 5.)

One only painful circumstance is connected with your address,—the necessity laid upon me of reading and noticing the letter to which you refer, published in an English newspaper, and written, it would seem, by a Clergyman in my own diocese. Up to this very day I had heither seen, or heard it. It was of course mentioned to me by friends in England, but I purposely avoided and refused to read it. As I would not be supposed to regard with affected, or unbecoming, indifference a document, which you justly view in a very serious and offensive light, it is due to you that I state some of my reasons for so treating it.

1.—Whatever might be the nature of the charge, I considered that I should furnish its best refutation by pursuing, silently and steadily, the great work I had undertaken, for the glory of God, and the love of you. I knew not how much I might be troubled, and hindered, if I descended to newspaper crimination or controversy. I was doing a great work, and I could not come down.—(Neh. 6. 3.)

2.—I had confidence that there was but one Clergyman in my Diocese (and I owe it to my Clergy as well as myself to declare it) who could be guilty of such an offence; and as that one was of the very youngest standing in the Diocese, and could know but little of my purpose and manner of life, I could not, (for that reason, and others with which I need not at present trouble you,) attach any weight to his opinions and animadversions.

3.—The vehicle, through which the charge was published, made it impossible for me to notice it. I have on former occasions earnestly warned you of the dangers, and mischiefs, of so called religious newspapers. The midnight assassin seems merciful and innocent compared with men who, for their wretched hire, by anonymous and irresponsible censures, take away from us what is far dearer than property or life, destroy the peace of families and Churches, and say, with our tongue will we prevail, our lips are our own; who is Lord over us? (Ps. 12. 4.) From men who subsist by such a trade, how vain it must ever be to expect either mercy or justice! If the proof you have now received of their hasty speaking, rash judging, and unrighteous condemning, should prevail with any of you, not to read, or receive, such publications, I shal not regret, but rather rejoice, that their censures have fallen upon me. The result would be—what I would gladly purchase at a much greater personal sacrifice—the removal of many scandals, which hinder our mutual edification, and charity, and growth in grace.

That any Clergyman in England— a stranger—could be found to lend himself to such an attack, and give publicity to such railing accusations against a Bishop of his Church, fills me with grief and astonishment. I would fain believe that he stands even alone, as his poor erring brother does in my Diocese. The Lord rebuke, and forgive him.

In your indignant denial of the charges against the Newfoundland School Society I heartily concur. I often witnessed in England the continued and increased exertions of that Society to extend the benefits so long and largely vouchsafed, by their liberality, to this Colony; and I confidently believe the Society and Church were never served by more faithful and devoted teachers than at the present time.

I have detained you too long; but I felt it due to you and myself to speak on some points of your excellent address, plainly and fully. I must ask you to excuse me on that plea, if I have wearied you. I would again assure you that I highly value your regard and good esteem. I pray that I may be more deserving of it.

The God of love and peace be with you. Amen.

EDWARD NEWFOUNDLAND.

To Correspondents.

We have received "A High Churchman of St. George," (St. Louis,) and have reason to be gratified by the manner in which the writer refers to us personally. The communication, however, to which he refers has been since superseded by another of much greater importance, and under a responsible name. We allude to the communication of the Rev. Mr. Griswold, which opens up the whole question. A reply to Mr. Griswold, under a responsible name, and confined to a statement of facts, we should feel it a duty to publish. When we say "under a responsible name," we mean not only that the writer should give us his name, (as has been done by "A High Churchman of St. George,") but that he should give it to the public in connexion with whatever he may write.

Received—"Querist," "Acolytis," "U. U.," "A Member of the Church," "J. H," and a letter of Rev. Mr. Shimeall.

DOMESTIC INTELLIGENCE.

BISHOP DE LANCEY'S CONFIRMATIONS IN THE DIOCESE OF NEW YORK.

April 5th, A.M., in St. John's Church, Fort Hamilton, *three* persons.

April 5th, P.M., in St. Paul's Church, Flatbush, *twelve* persons.

April 6th, A.M., in St Luke's Church, Brooklyn, *three* persons.

April 6th, P.M., in St. Mark's Church, Williamsburgh, *twelve* persons—(including one from the Church of Nativity, New York.)

April 7th, A.M., in St. James's Church, Newtown, *eight* persons—(including one from St. Bartholomew's Church, New York.)

April 7th, P.M., in St. George's Church, Flushing, *seven* persons.

April 7th, Evening, in St. Paul's Chapel, *College Point, eleven* persons.

April 8th, A.M., in Christ Church, Manhasset, *thirteen* persons.

April 8th, P.M., in St. Paul's Church, Glen Cove, *thirteen* persons—including *one* in private.

April 9th, A.M., in Christ Church, Syosset, *twenty-two* persons.

April 10th, A.M., in St. John's Church, Huntington, *six* persons.

April 10th, Evening, in Caroline Church, Setauket, *ten* person.

April 11th, A.M., in St. John's Church, Islip, *six* persons—including one in private on the 12th.

April 11th, P.M., in St. Paul's Church, Pachogue, *eight* persons.

CONNECTICUT—CONFIRMATION.—Bp. Brownell visited St. Paul's, New Haven, on Easter Sunday, and confirmed 31 persons in the morning. In the afternoon he confirmed 2 at St. James's, Westville.

NEW JERSEY—CONVENTION.—The 64th Annual meeting of the Convention of this diocese will be held in St. Mary's, Burlington. Opening service, Wednesday, May 26th, 10 A. M.

PENNSYLVANIA—ORDINATION.—On Tuesday, in Easter week, in St. Peter's church, Philadelphia, the Rev. Samuel Moorhouse was ordained Priest. Morning Prayer was said by the Rev. J. C. Clay, D. D., and the sermon preached by the Rev. J. Coleman, D. D. The candidate was presented by the Rev. W. Odenheimer, and the Holy Eucharist was, as usual, celebrated. The following clergymen were also present: Messrs. T. J. Davis, Macurdy, Montgomery, and J. H. Smith.

Confirmations.—The Bishop of the diocese has lately held the following:—in St. Peter's church, on Palm Sunday, 25; in Christ's church, Good Friday morning, 31; Grace church, Good Friday evening, 16; Church of the Epiphamy, Easter Sunday morning, 20, Trinity church, Southwark, evening of the same day, 16.

The Standing Committee.—April 6th, the Rev. A. A. Marple was recommended for Priest's orders, and Messrs. George W. Brown and Lester James as candidates for orders.

MARYLAND—*Confirmations.*—On the Fourth Sunday in Lent, Bishop Whittingham visited St. John's church, Washington, D. C., where, in the morning, he preached, confirmed 26, and celebrated the Eucharist. In the afternoon at the church of the Ascension, in the same city, he preached and confirmed 16. The Fifth Sunday in Lent, the Bishop preached, celebrated the Eucharist, and confirmed 15 persons in St. Timothy's, Catonsville. The Sixth Sunday in Lent he preached in Mount Calvary church, Baltimore, and confirmed 15. Easter day he preached, baptized an adult, confirmed 4, and celebrated the Eucharist in the chapel at the Laurel Factory, Prince George's county.

SOUTH CAROLINA—*Statistics of the Diocese.*—The 58th Annual Convention of the diocese of South Carolina, was held in St. Michael's church, Charleston, Feb. 4th—8th. There were present the Bishop, 46 of the clergy, and 56 lay delegates. The baptisms during the year past were, (adults 152, children 651) 803; marriages 90; burials 198; persons confirmed, 219. The present number of communicants is 4,324, of scholars in Sunday Schools 1,554. The whole number of clergy belonging to the diocese is 59.

ILLINOIS—*Ordination.*—Sunday, March 7th, in the chapel of Jubilee College, Mr. J. S. Chamberlayne was admitted to Deacon's orders by the Bishop of Illinois. The candidate was presented by the Rev. Samuel Chase, and the sermon preached by the Rev. Dudley Chase.—*Southern Churchman.*

MISSISSIPPI—*Confirmations.*—The first week in February, at two different times, Bishop Otey preached and confirmed 7 persons in Christ's church, Vicksburgh. Two services were held on the following [Quinquagesima] Sunday, when the Bishop preached, and at night confirmed 8 persons belonging to the parish.—*Episcopal Recorder.*

Clerical Changes.

The Rev. Joseph M. Waite having resigned the rectorship of St. James's Church, Poquetonock, Conn., and removed to this city, requests that letters and papers for him, may be directed to 368 Cherry street, New York.

The Rev. Joseph Ransom having removed from Westford to Cherry Valley, Otsego county, requests that all letters and papers intended for him be directed accordingly.

The Rev. David Brown having resigned the charge of Trinity Church, Florence, Ala., and removed to Burlington, N. J., requests that all letters, papers, &c. for him may be addressed accordingly.

The Rev. James McElroy from the Principalship of the Virginia Female Institute, and Rectorship of Boyden Chapel, to the Rectorship of Woodville parish, Buchanan, Botetourt co., Va.

The Rev. John Purves has relinquished the parish of Union Church, Humphreysville, and accepted a call to the parish of St. Thomas's, Bethel, Conn.

The Rev. P. Manning Stryker, having accepted a cal to the rectorship of Zion Church, East Bloomfield, Ontario county, W. N. Y., requests his letters and papers to be directed accordingly.

The Rev. William Baker having accepted a call to the charge of St. Paul's Church, Paris Hill, Oneida co has removed from Fairfield, Herkimer county, and e n tered upon his duties in the first named place.

The Rev. B. W. Whitcher having resigned the missionary station of St. Peter's Church, Oriskany, and St. John's Church, Whitesboro', and accepted a call t the Rectorship of Trinity Church, Elmira, Chemung county, desires his letters and papers addressed accordingly.

The Rev. Henry Lockwood has removed to the vicinity of Rochester, and requests all letters and papers for him to be addressed to that place. He officiates at Chri Church, Pittsford, in the same vicinity, but has relinquished the charge of Honeoye Falls.

Obituary.

Died, in Pittsfield, on Sunday, March 25th, SARAH LUDLOW, wife of the Rev. Edward Ballard, and daughter of the late Gen. Lewis R. Morris, of Springfield, Vt. Mrs. B. had been for many years a severe though a patient sufferer from the disease which suddenly terminated her life. In her character were blended the graces of the Gospel, and the charm of intellectual culture. Her piety, ever unobtrusive, was chastened in the school of affliction, and enabled her to contemplate without alarm the scenes through which she felt assured she must shortly pass. Early washed in "the laver of regeneration," and interested in the blood of the atonement by the renewal of her mind, it was evidently her chief delight, through years of pain and sorrow, to do her Master's will. From the days of her youth a devout communicant at the holy altar; a punctual attendant when possible upon the services of the sanctuary—abundant in good works even upon a dying bed; humble in the estimation of her own moral fitness, and charitable towards the imperfections of others, she exhibited the sincerity of her faith, in a life of practical obedience and an earnest desire to work while it was yet day, admonished that the night of death was near at hand. In all the relations of life, as a daughter, sister, wife, mother, and friend, her conduct seemed to be regulated by the spirit and principles of the Gospel, and as she drew near the dark valley, her soul appeared to soar aloft above all earthly attractions, and to strive for increasing meetness for the inheritance of the saints in light. Hence the grave had lost its terror, death its sting. She had long contemplated her early removal from the scenes and objects around her—and although nature sometimes shrunk at the thought of bidding them a long farewell, nevertheless faith triumphed over human weakness, and enabled her to welcome the king of terrors as the messenger of mercy and of love. And now that her warfare is ended, and her connexion with the hopes and experience of this transient world forever severed, we "mourn not as those without hope." True, we mourn her loss to a widowed mother, to a heart-stricken husband, and to her motherless children, whom she cherished with all the intensity of a mother's affection—nevertheless we rejoice in the hope full of consolation that what to them is so great a loss is to her unspeakable gain. We mourn her loss to society and friends—to the Church of Christ, whose hallowed forms she ever fondly loved, and to the poor of this world who often shared her bounty—yet we would rejoice that another liberated spirit, ransomed by the blood of Christ, is added to that number who surround the throne of God, and who through much tribulation have entered into the kingdom of heaven.

"I heard a voice from heaven saying unto me write, from henceforth blessed are the dead who die in the Lord, even so saith the spirit, for they rest from their labors." S.

Pittsfield.

Notices.

Emigrant Stranger Free Church of Saint George the Martyr, No. 410 Broadway.—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of BRITISH EMIGRANTS AND ENGLISH RESIDENTS, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M., 3 P. M., and at 7 1-2 o'clock in the evening.

☞ On Sunday evening next the sermon will be preached by the Rev. Samuel P. Parker.

MOSES MARCUS, Rector.

New York, April 17, 1847.

☞ The consecration of the Soldier's Mission Church, Governor's Island, will, (D. V.,) take place on Monday next, at 10 o'clock, A. M., where the Brooklyn Ferry boat will stop.

A collection will be taken up with a view to pay the balance of debt still due.

New York, April 17, 1847.

Protestant Episcopal Church of the Messiah—(A congregation of colored persons.)—This congregation now worships in the large Hall, No. 473 Houston street, near Broadway. Service—morning, afternoon, and evening.

REV. ALEXANDER CRUMMELL, Rector.

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A M, and 7 1-2 P. M. Sunday School at 2 1-2. Services every Wednesday evening, at 7 1-2 o'clock.

Emmanuel Free Church—Corner of Prince and Thompson streets.—A confirmation will be held in this church, by the Rt. Rev. Bishop DeLancey, on Sunday evening next, April 4, (Easter.)

Service to commence at half-past 7 o'clock, P. M.

It is requested that the names of candidates for confirmation from other parishes, may be handed in, if possible, the day previous.

April 3, 1847.

THE CHURCH OF THE CRUCIFIXION

At the Lyceum, Broadway, near Prince street,

Rev. J. F. SCHROEDER, D.D., Rector,

Is open for Divine Service, three times every SUNDAY. at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every THURSDAY night, at 7 1-2. On each occasion, there is a Sermon or Lecture. All the seats are free.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

At a meeting of the Committee held the 27th March, the following appointments were made for one year, commencing the 1st of April:

Counties.	*Stations.*	*Missionaries.*
Albany	Cohoes	Rev. J. B. Gibson.
Columbia	Claverack, Chatham, Corners and Valatie.	" Frederick T. Tiffany.
Delaware	Walton & Hampden	" Wm. G. Heyer.
Dutchess	Clinton & parts adjacent. Pleasant Valley	" C. Donald McLeod.
Essex	Keeseville and Port Kent. Ticonderoga	
Franklin	Malone	" H. S. Atwater.
Greene	Oakhill	" Liberty A. Barrows.
	Prattsville and Gilboa	" James W. Steward.
	Windham and Lexington	" Thomas S. Judd.
Herkimer	Fairfield and Norway	" William Baker.
Otsego	Exeter	" John Hughes.
	Gilbertsville	" Henry Peck.
	Westford	" Joseph Ransom.
Putnam	Patterson, & North Salem in Westchester co.,	" Alfred M. Loutrel.
Queens	Cold Spring Harbour	" Isaac Sherwood.
	South Oyster Bay	" Wm. A. Curtis.
St. Lawrence	Canton	
	Morristown & Rossie	" George N. Slack.
	Waddington & Norfolk	" J. H. Hanson.
Suffolk	Islip and Patchogue	
	Sag Harbour	" Henry Floy Roberts.
	Setauket	" F. M. Noll.
Sullivan	Monticello	" Edw. K. Fowler.
Ulster	Esopus	" J. J. Bowden.
	Marlborough	" Samuel Hawksley.
Warren	Chester	" W. W. Hickox.
	Glens Falls and Luzerne	" Henry McVickar.
Washington	Fort Edward and Argyle	" J. Alden Spooner.
	Granville and Hampton	" Moore Bingham.
	Sandy Hill and Fort Ann	" S. B. Bostwick.
	Whitehall	" Edw. F. Edwards.

Soldier's Mission Church.—Received from Hamilton Wilkes, Esq, $20; Messrs Appleton's, Prayer Books for Chancel, to value of $10; William E Laight, Esq, $20 John Stevens, Esq, 20. Total $60.

Leaving 260 to be received on or before the day of consecration, being Monday next.

On part of Committee,

JOHN McVICKAR, Chaplain, &c.

New York, April 14, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 7th April, the Treasurer has received the following contributions:

From St Paul's, Hoboken, N J, $10; Calvary ch, New York, for the Jews, 35; offerings of St Paul's, Sing Sing, of which 2 is for the Jews, 4; do, special offering, 25; C E B, an Easter offering, per T C Butler, 55; from H S H, an Easter offering, 5; through E Wilcox, R A in Penn, receipts for March, St Peter's, Berkeley, N J, half, 3 25; St John's, Chew's Landing, N J, half, 70 cts; Christ ch, Reading, Pa, 3 65; lady of Trinity ch, Phil, 1—8 60; Ch of the Messiah, Glens Falls, Zion ch, Sandy Hill, and St James's, Fort Edward, 10; coll in Grace ch, New York, 600; Christ ch, Macon, Ga, Good Friday coll for Jews, 11; tithes of a clerk, 17; member of the Ch of Nativity, Phil, for the Jews, 50 cts; St Bartholomew's ch, New York, including a special appropriation of 20—1000 89; St Thomas's ch N Y, Good Friday coll for the Jews, 80; Rev R W Goldsborough, Hillsboro', Md, half, 2 50; from the Right Rev Bishop Doane, Good Friday offering, for the Jews, 25; Easter offerings, Emmanuel parish, Alleghany co, Md, half, 8 50; Christmas offering, S S, same parish, half, 3 68, ladies miss'y soc, Christ ch, Middletown, Ct, 20; St John's, Huntingdon, Pa, Jews, 2 15; from the Easter offering, St Paul's ch, Troy, 221 71; from a friend, 50 cts; Good Friday offering, for the Jews, from a friend, 5; Easter offerings, Ascension ch, Frankfort, Ky, Jews, 13; Emmanuel ch, Athens, Ga, through W P Hunter, of Savannah, for Jews, 10; Trinity ch, New Haven, of which 30 are contributed during 6 months by the S S children, 40; St John's, Ohio City, Ohio, 5; from several ladies, 10; do, do, 5; a lady 2; the savings of two little boys, 35 cts—17 35; a member of Trinity, Geneva, W N Y, half, 10; St George's, Fredericksburgh, Va, 15; St Paul's, Lynchburg, Va, Good Friday collection for the Jewish Mission, 12; L and W, Zanesville, Ohio, half, 2 50. Total, $2275 88.

THOMAS N. STANFORD, Treasurer,

New York, April 13, 1847. 139 Broadway.

The Treasurer of the Gen. Prot. Ep. S. S. Union acknowledges the receipt of the following sums, through the Rev. C. D. Jackson, Special Agent—for the purpose of distribution of the Society's publications according to the discretion of its officers—

From Daniel Lecesne, Charleston, S C, $10; Wm Patton, do, 1; Mrs Kohne, do, 10; John Clarkson, do, 10; Chas A Maywood, do, 100; Mr Lecesne, do, 7; St James's ch, Wilmington, N C, a collection, 77 58; Trinity ch, Washington, D C, a collection, 12 28; St John's ch, Washington, a collection, 60; a gentleman in Phil, 5.—$292 86.

For Texas, (subject to the order of Bishop Freeman,) from C B Cochran, Charleston, 10; for Illinois, (appropriated to Rev Mr Mitchell, for Chester Mission,) from Mrs Kohne, 10; for sales of libraries, &c., 41 50; also received for library and case for Chester Mission, S C, from Mrs Alice Heynnor, Charleston, 10, by hands of A E Miller; for distribution by the Union, through J K Sass, from St Michael's S S, Charleston, 5; St Philip's S S, do, 5.

(Signed,) JOHN W. MITCHELL,

Treasurer G. P. Ep. S. S. Union.

April 7, 1847.

Foreign Missions.—Since his report of April 7th, the Treasurer acknowledges the receipt of the following amounts:—

Easter offering, Emanuel Church, Allegany co., M. D., $8 50; Christmass offering of Sunday School of the same 1-2, 3 68; Ladies Missionary Society, Christ Church, Middletown, Conn., 4; Mrs. F. A. Tracy, St George's Church, N. Y. annual payment, education 2 children, China 50; Ladies of St. Helena Ch., Beaufort, S C, for ed of 'Christini' Athens, 80; Sunday School, Christ Ch N Y, Rev T Lyell, DD., Rector, for ed of T Lyell Guibn, Africa, for the yrs 1847 and 1848, 40; St George's Ch, Fredericksburg, Va., 15; Female S School, of do for ed of a child, China, 25; $40 from Easter offgs of St Pauls Ch., Troy N Y, 100; a member of Trinity Ch., W. N. Y., for Africa 1-2, 10; St. Paul's Ch, Hoboken, N J, China, 7; Rev R W Goldsborough, Hillsborough, Md, half 2 50; Emmanuel Ch, Athens, Georgia, per W P Huoter, Esq, Savanah, 30; Zanesvill, O, L & W half 2 50; an individual, Stratford, Conn., 20; Ch Mhssiah, Glenn's Falls, Zion Ch, Sandy Hill and St. James Church, Fort Edward, N Y 10, St Stephen's ch, Harrisburg, Penn. Easter col. 13; cash 8 51; St. John's ch, Bangor, Me. Rev Q T Bent, Rector, a monthly offering, 30; S School of do for ed. of J W Carr, Africa, 20; Ch. of Eph. Phil 2 50; Sewing Soc of do 2 50; S Schools do 250, all for sup. of Mr and Mrs Payne, Africa, 1847; S Schoyls Gh. of Eph. for ed. 4 children, Africa 60. Ch. of Bph. for ed in China 25—855. Total 1247 09.

J. SMYTH ROGERS, Treasurer,

New York, April 13, 1847. 69 Wall street.

NASHOTAH MISSION.—The undersigned gratefully acknowledges the receipt of the following sums for the use of the above Mission:

$100 from Mrs L M Hoffman; 100 from a lay member of Ascension Church; 100 from R B Minturn, Esq; 5 from a lay member of Christ Church, Baltimore; 20 from Christ Church, Cambridge, Md. Total, $325.

Any further donations sent to the undersigned, will be forwarded to the Rev. J. Lloyd Breck, Nashotah.

W. H ASPINWALL.

New York, April 7, 1847.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs Stanford & Swords, from a member of St John's ch, Brooklyn, $1.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; the Church Depository, 20 John st.; or at his residence.

New York, April 7, 1847.

St. Simon's *Free German Church.* The undersigned gratefully acknowledges the receipt of the following contribution:

Part of the offerings of the Church of the Holy Communion, on the afternoon of Easter Sunday, by Rev W A Muhlenberg, D D, 27 69.

Further donations, being still greatly needed, are respectfully solicited, and will be thankfully received.—They may be left at Messrs. Stanford & Swords, 139 Broadway; or with the subscriber, 44 Peck Slip.

JOHN A. VAN BLARCOM, Treasurer.

New York, April 17, 1847.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 6th inst., the following contributions, viz:—

From St Paul's ch, Sing Sing, Rev Charles Tomes, from weekly offerings, 15; Christ ch, Balston Spa, Rev G Jarvis Geer, Easter offering, (of which 5 is offering of Sunday school,) 22; Emmanuel ch, Little Falls, Rev E Livermore, 8; St Paul's ch, Oakhill, Rev L A Barrows, 5. Total amount, $50.

C. N. S. ROWLAND, Treasurer,

April 13, 1847. 55 Water street.

P. E. Society for Promoting Religion and Learning.—The Treasurer respectfully acknowledges the receipt since October last, of the following contributions, being in aid of the Education fund of the Diocese—

From Trinity ch, New York, Rev Dr Berrian, 17; St John's ch, New York, do, 71 02; St Luke's ch, New York, Rev Mr Forbes, 30; Zion ch, Little Neck, Rev Marshall Whitney, 2 50. Total, 120 52.

JAMES F. DEPEYSTER,

New York, 13 April, 1847. 51 South street.

A LIST OF CHURCHES IN THE CITY OF NEW YORK:

WHERE SITUATED, AND WHEN OPEN FOR DIVINE SERVICE, WITH THE DATE OF THEIR ORGANIZATION, AND THE NAME AND RESIDENCE OF THE PAROCHIAL CLERGY.

Name of Church.	Where situated.	Lord's-day service, at A.M.	P.M.	Holy Communion, S'dy in mo.	Daily Service.	Organized, A. D.	Parochial Clergy.	Residence.
Advent.*	8th Av. bet. 41 & 42 sts.	10½	3	1	Holy days 11 a.m.	1847.	A. Bloomer Hart	5 Mercer-st
All Saints.	Henry, cor. Scammell,	10½	4	1	Wed. Fri. & Holy days 11 a.m. Lect. Wed. & Fri. 7½ p.m.	1824.	W. E. Eigenbrodt	53 Amity-st.
Annunciation.	Chapel N. Y. Univer'y, Washington Square.	10½	3	1	Holy days 8 a.m. & 4 p.m.	1838.	S. Seabury, D. D. T. S. Preston, a.m.	471 Hudson-st 215 Twentieth-st
Ascension,	5th Av. cor. 10th st.	10½	3b 7½	1	Wed. & Fri. 4 p.m. Lect.	1827.	G. T. Bedell	cor. 10th & 5th av.
Calvary,	4th Av., cor. 22d st.	10½	4	1	Daily 8 a.m.; 6 p.m.; Holy days 5 p.m.¶	1836.	S. L. Southard T. F. Carter, *dea.*	26th st nr Lex'n av
Christ,	Anthony st. n'r B'way,	10½	3	1	Wed. 11 a.m.; Fri. 11 am. 7½ p.m.	1802.	Tho's Lyell, D.D. H. DeKoven, a.m.	77 Anthony-st 69 Irving-place
Circumcision.* *Jewish Mission.*	6th st., bet. Av. 2d and Bowery,	10½	3	1	....	Est'd 1847.	Issac P. Labagh	281 Broadway
Crucifixion,	Lyceum, 561 B'dway,	10½	3 7½	1	Thurs. 7½ p.m. Lect.; (Unable to occupy room any other time.)	1845.	Jno. F. Schroeder, D. D.	1 St. Clement's-place
Emmanuel,*	Thompson, cor. Prince	10½	3 7½	1	Wed. 7½ p.m. Lect.	1844.	Ed. A. Nichols	59½ Hudson-st
Epiphany,* 2nd *City Mission.*	Stanton, bet. Essex and Norfolk,	10½	3 7½	1	Wed. & Fri. 7½ p.m.; Lent.	Est'd 1833. or 1845	Lot Jones Ja's Millet, a. m.	77 Second-av 70 e 19th-st nr 4th a
Good Shepherd,*	Market, cor. Monroe,	10½	3 7½	4	Lect. Thur. 7½ p.m.	1846.	Ralph Hoyt	18 Hamilton-st
Grace,	Broadway, cor. 10th st,	10½	3½	1	Wed. 9 a.m.; Fri. 11 a.m.	1808.	T. H. Taylor, D.D.	70 Second-av
Holy Apostles,*	9th Av., cor. 28th st.,	10½	3 7½	1		1845.	Foster Thayer	28th-st btw 8th 9th a
Holy Comforter,* 2d *Floating Ch. for Seamen.*	N. River, foot of Dey street,	10½	3	1	....	Est'd 1846.	D. V. M. Johnson	....
Holy Communion,*	6th Av., cor. 20th st.,	8½ 10½	3½	1	Daily 7½ a.m. & 5 p.m.; Lect. Wed., Fri. & Sat.	Est'd 1846.	Wm. A. Muhlenberg, D. D. E. H. Houghton	110 w 20th-st ....
Holy Evangelists,* 1st *Mission Ch.*	Van Dewater street,	10½	3 7½	1	Wed. 11 a.m.; Fri. 7½ p. m. Lect.	Est'd 1831. or 1845	Benj. Evans	172 Broome-st
Holy Martyrs,*	Mlt'ry Hall, 193 Bow'ry	10½	7½	1	Unable to use room during the week.	1846.	John Grigg	177 Prince-st
Messiah,* 2d *Col'd Cong.*	473 Houston st., near Broadway,	10½	3 7½	1	Wed. & Fri. 7½ p.m.	Est'd 1846.	Alex. Crummel	271 Mott-st
Nativity,*	Avenue D,	10½	3 7½	1	Daily 9 a. m.; Wed. 7 p.m. Lect.	1834.	Caleb Clapp	Williamsburgh
Redemption,	11th st. bet. Av's 3 & 4	10½	3	3	Wed. 9 a. m.; 7½ p. m.; Fri. 10 a.m. Sat. 4.pm.	1843	Isaac Pardee	33 St. Mark's-place
Saviour,* 1st *Float'g Ch for S'men*	E. Riv. foot Pike slip,	10½	3	1	....	Est'd 1844.	B. C. C. Parker	114 E. Broadway.
St. Andrew *with Chap. of the Intercession.*	127th st. near 4th Av.	11	3½	..	Wed. 11 a.m. 4 p.m.; Fri. 11 a.m.	1827. 1846.	R. M. Abercrombia	129th-st
St. Barnabas,*	27th st. bet. 2d & 3d Av	10½	7½	1	Wed. 7½ p.m. Lect.	1846.	Hiram Jelliff	cor 31st-st & 1st av
St. Bartholomew,	c. G. Jones st. & Lafayette Place.	10½	3	1	Lect. Wed. 7½ p.m.	1835.	L. P. W. Balch	98 Second Avenue
St. Clement,	Amity, nr McDougal-st	10½	4	1	Daily 10 a.m.; Wed. & Fri. 5 p.m.	1830.	Edw. N. Mead Wm. Walton, a.m	152 Waverly-place 2 Abingdon-square
St. George,	Beekman st	10½	3½ 7½	1	Wed. 11 a.m.; Lect. Mon. & Fri. 7½ p.m	1811.	S. H. Tyng, D.D.	82 Beekman-st
St. George the Martyr, *Emigrants Strangers Free Ch.**	410 Broadway.	10½	3½ 7½	1	Unable to occupy room during week.	..	Moses Marcus	88 Lexington-av
St. James,	Hamilton square.	10½		1	....	1810.	Edwin Harwood	
St. Jude,*	6th Avenue.	10½	3 7½	1	....	1843.	R. C. Shimeall	90 Fourth-st
St. Luke,	Hudson street.	7 10½	3½	2‡	Daily 8 a.m., 5 p.m.	1820.	J. M. Forbes R. S. Howland, am.	477 Hudson-st 137 Amos-st
St. Mark,	10th st., c. 2nd Avenue.	10½	3	1	Wed. 11 a.m., Lect. 7½ p.m.; Fri. 11 a.m.	1779.	H. Anthon, D. D	10th-st cor 2d av
St. Mary,	Manhattanville.	10½	6½	..	....	1823	Wm. Richmond	Bloomingdale
St. Matthew,* 3rd *City Mission.*	Christopher street.	10½	3 7	1	Thurs. 7½ p.m. Lect.; daily Pass. week.	Est'd 1842. or 1846	Jesse Pound	50 Fourth-st
St. Michael,	Bloomingdale.	10½	3½	..	....	180 .	Wm. Richmond	Bloomingdale
St. Peter,	20th st btw 8 & 9th Av.	10½	3	1	Wed. & Fri. 10½ a. m.	1831.	Hu. Smith, D. D.	206 Twentieth-st
St. Philip, 1st *Col'd Cong.*	Centre street.	10½	3 7	1	Wed. 7½ p.m. Lect.	1819.	Alex. Frazer	190 Madison-st
du St. Esprit, 1st *French Church.*	Franklin street	10½	3	§	Fasts and Festivals.	1803	Antoine Verren	99 Franklin-st
St. Sauveur,* 2d *French Church.*	68 Duane, nr Broadw'y	..		..	....	1844.	C. H. Williamson	68 Duane-st
St. Simon,* *German Church.*	Houston-street between Pitt and Ridge.	10½	7		....	1844.		
St. Stephen,	Broome st cor Chrystie.	10½	3	1	Sat. 9½ a. m.	1805.	Jos. H. Price	62 2d av
St. Thomas,	Broadway, c Houston	10½	3	2	Wed. & Fri. 9½ a.m. Lect.	1823.	H. J. Whitehouse D. D.	120 Eleventh-st
Trinity,† *with*	Broadway, c. Wall st.	10½	4	1	Daily 9 a.m. & 3 p.m.	1696	W. Berrian, D.D.	50 Varick-st
St. *Paul's* Chapel,	Broadway, c. Fulton.	10½	4 7½	2	Wed. & Fri. & Holy days 11 a.m.: daily Pass. week.	1766.	J. M. Wainwright D.D. a.m. E. Y. Higbee, D.D.‖	10 Hubert-st [a.m. 159 Chambers
St. *John's* Chapel,	Varick street.	10½	4	3	Wed. & Fri. & Holy days 11 a.m., Lect. 4 p.m.; daily Pass. wk.	1807.	M. P. Parks, a. m. B. I. Haight, D.D.‖ C. R. Duffie, *dea.*	22 Vesey-st 266 10th-st 174 21st-st
Zion,	Mott street.	10½	3½	..	Wd. 7½ p.m. and Lect.; Fri. 11 a.m. Lect.; Holy days 11 a. m.	1818.	Richard Cox	14 Mott-st

☞ There is Daily Service also in the Chapel of the General Theological Seminary, (Chelsea Square, 20th street,) at 10 A. M., and 3 P. M., throughout every Term.

* Free Churches. † None of the pews in Trinity Church are let or sold by the Corporation, and a great many of them are entirely free.

b On the 1st Sunday in the month, the children are catechised by the Rector in the afternoon; and service is held in the evening.

‡ The Holy Communion is administered in this Church at 7 A. M. every Lord's Day, except on the second Sunday in the month, when it is administered at the usual hour.

§ The Holy Communion is administered in this Church four times a year, viz.: Christmas, Easter, Whitsuntide, and 1st Sunday in October.

‖ *Locum tenens* of Dr. Higbee, on leave of absence, on account of ill health.

¶ The children of the Parish are catechised by the Rector on the afternoon of the first Sunday in the month, and Holy Days.

☞ The foregoing list having been prepared for the guidance, principally, of those who, when they visit the city, desire to know where our Churches are, and when they are open for Divine Service, we shall feel obliged by an intimation of such alterations as may from time to time become necessary to insure correctness therein.

CLERGYMEN, RESIDENT IN THE CITY OF NEW-YORK, NOT INCLUDED IN THE FOREGOING LIST.

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Bourns, Edward, Teacher, 18 East Fourteenth street.
Brown, Rev. John C., 33 Tenth street.
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Huddart, R. Townsend, Principal of Academy, 14th-st., near University Place.
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Reynolds, Charles, Minister of Christ ch., Williamburgh, 155 Chamber street.
Spencer, Jesse A., Editor "Young Churchman's Monthly Miscellany," 208 Wooster street.
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April 17—3t

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March 27—3t

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THIS INSTITUTION will open on Monday, May 3d, in the building adjoining All Saints' Church, No. 292 Henry street, and is designed to supply the Eastern portion of the city with a good school, where pupils will be received at all ages, and thoroughly fitted for commercial pursuits, or an entrance into any class in College.

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Parents in search of a good school are respectfully requested to call for a circular at Messrs. Clark & Austin, 205 Broadway; or to have a personal interview with the Rector, on or after May 3d, at the above direction, before that time at 61 Henry street.

REFERENCES.

N. F. Moore, L.L.D., President of Columbia College; Professor Anthon, Columbia College; Professor Renwick, Columbia College; Professor Lewis, N. Y. University; John Oothout, Esq., President of the Bank of New York; John Miller, M. D., 186 East Broadway; Rev. John McVickar, D.D.; Rev. W. E. Eigenbrodt; Rev. Benjamin I. Haight, D.D.; Rev. J. F. Schroeder, D.D.; Rev. J. M Forbes; Rev. Isaac Ferris, D.D.; Rev. Lot Jones; Rev. John Knox, D.D.; and many others.

April 17—3t$

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February 27—yly

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POETRY.

NEW VERSION OF THE DIES IRAE.

From the Newark Sentinel.

I.

Day of wrath, that day of burning
All shall melt, to ashes turning,
As foretold by Seers discerning.

II.

Oh what fear shall it engender,
When the Judge shall come in splendor,
Strict to mark and just to render.

III.

Trumpet scattering sounds of wonder,
Rending sepulchres asunder,
Shall resistless summons thunder.

IV.

All aghast then Death shall shiver,
And great Nature's frame shall quiver,
When the graves their dead deliver.

V.

Book where every act's recorded,
All events all time afforded,
Shall be brought, and dooms awarded.

VI.

When shall sit the Judge unerring,
He'll unfold all here occurring,
No just vengeance then deferring.

VII.

What shall *I* say that time pending?
Ask what Advocate's befriending,
When the just man's needs defending?

VIII.

King almighty and all-knowing,
Grace to sinners freely showing,
Save me, Fount of good o'erflowing.

IX.

Think, Oh Jesus, for what reason
Thou endured'st earth's spite and treason,
Nor me lose in that dread season.

X.

Seeking me Thy worn feet hasted,
On the cross Thy soul death tasted,
Let such labor not be wasted.]

XI.

Righteous Judge of retribution,
Grant me perfect absolution,
Ere that day of execution.

XII.

Culprit like, I—heart all broken,
On my cheek shame's crimson token—
Plead the pardoning word be spoken.

XIII.

Thou who Mary gav'st remission,
Heard'st the dying Thief's petition,
Cheered'st with hope my lost condition.

XIV.

Though my prayers do nothing merit,
What is needful, Thou confer it—
Lest I endless fire inherit.

XV.

'Mid the sheep a place decide me,
And from goats on left divide me,
Standing on the right beside Thee.

XVI.

When the accurs'd away are driven,
To eternal burnings given,
Call me with the bless'd to Heaven.

XVII.

I beseech thee, prostrate lying,
Heart as ashes contrite, sighing,
Care for me when I am dying.

XVIII.

On that awful day of wailing,
Human destinies unveiling,
When man rising, stands before thee,
Spare the culprit, God of glory.

COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXV.

The recent solemnities of Passion Week brought to view the complication of sufferings which closed the Redeemer's life. By carefully guarding the sepulchre in which He was interred, His enemies thought they had Him in their power, that they had frustrated His designs, and could erect the trophies of their triumph over His silent ashes. The third day after His burial, the Church called us to the tomb. When there, what did we see? The sepulchre so securely guarded standing open. For there had been a great earthquake: an angel had descended, loosed the strongly fastened stone that closed the tomb, and rolled it away: the guards had shrunk back panic-struck. We entered the tomb. Instead of the gloomy horrors of the abode of death, and its pale cold tenant, we were dazzled with celestial splendor, and beheld messengers from the realms of light and bliss, in the place of the lifeless body which we had seen there deposited. "He is not here, for He is risen," were the glad tidings with which they greeted us. He could not be held by the bands of death. He conld not be confined by the limits of the tomb. His soul was not to be left in hell. His body was not to see corruption. Awhile subjected to the malice of His enemies, awhile yielding to the powers of darkness, awhile the prisoner of the grave, He has paid the forfeit which He came to pay, and now has risen triumphant. He has burst the bands of death. He has shown His infinite superiority to all who assailed Him. He has manifested the divine glory which even in death was His. "He is not here, for He is risen."

In these days of infidel and heretical presumption and blasphemy, and what so directly leads thereto, doctrinal indifference, and uncatholic principles and feelings, we cannot too deeply and frequently meditate on the inseparable connexion between the cardinal fact of our Lord's resurrection, and the truth of His religion, and of its fundamental doctrines of His divinity and sacrificial atonement.

If Christ is risen, it is impossible that His religion should be false. So decided an interposition of Heaven impresses the seal of divinity upon it, which the most violent or the most subtle arts cannot erase. And that He is risen, we have the clearest and fullest proof. The simple statement of the New Testament is a body of evidence, stronger than which, it may be safely asserted, fact never possessed. A few simple illiterate men, having no worldly influence, without anything to recommend them to notice, indeed having arrayed against them popular prejudices and official power, worldly interests, and deeply rooted superstitions, the followers of One who was known to have been crucified as a malefactor, and buried in a strongly guarded sepulchre, ventured to assert that their Lord had risen, and eluded the vigilance of soldiers in whom it was death to be remiss on their posts. Is it possible that they could have asserted this, had it been false? Would not its utter improbability have prevented their placing the least dependence on its gaining credit? Would not the violent and watchful opposition which hunted the Master to His death, have appalled the disciples, and affrighted them from their purpose? Would not their adversaries have produced the body which they had so jealously secured, and convicted them to their face of imposture?

The allegation invented to confront the truth, that the disciples had stolen the body, carries with it its own confutation. Even could we suppose it possible for them to elude the vigilance of a military guard, who were to be strictly watchful under penalty of death, what purpose would it have answered? For their Lord to have risen indeed, would have supported the disciples under all trials, and borne them triumphant over all opposition: for then a holy assurance would have animated them; the testimony of a good conscience would have supported them; and trust in that God who had thus appeared in their behalf, would have filled them with unwavering purpose, and unflinching energy. But merely to make the world believe that their Master had risen, while they were conscious of being guilty of blasphemous imposition, must have filled them with distrust even of themselves, and rendered it impossible, without the strong aid of worldly authority and power, to spread their cause.

They could not have had even that partial support which an honest though misguided conscience may afford to the enthusiast. In matters of mere opinion, speculation, and fancy, men may be strongly deluded, and maintain error, with virtuous feeling and purpose, even through suffering, and unto death. But the case of Christ's resurrection admits not of this solution. A Man whom the apostles had well known for about three years, they asserted had risen from the dead. They declared that they had held personal intercourse with Him, after His resurrection, for forty days, and publicly appealed to several hundred additional living witnesses of His resurrection. Surely there could here be no delusion. The subject was not one on which the imagination and feelings could be deceived. It embraced a matter of fact palpable to sense, in which it was impossible for them to be mistaken. In attestation of this fact, they faced all opposition, braved every danger, endured every species of suffering, encountered death in its most cruel forms, and were the means of soon spreading the religion founded on this fact over the whole known world.

Surely all this proclaims the truth of the resurrection of Christ with a voice that must carry conviction to every honest and unprejudiced mind; and that fact affords incontrovertible evidence of the truth of His religion.

To break the power of death can be none other than a divine work. He only who gave life can restore it. No more can dust, when returned to dust, revive itself, than it could originally animate itself. The hand of God, then, was immediately exerted in the stupendous event now commemorated by the Church. That mighty hand, therefore, is raised in solemn asseveration of the truth of the religion thus supported.

He who thus rose from the dead, had, while He was alive, made Himself equal with God; declared Himself to be One with the Father; claimed the attributes of divinity, particularly the power of raising Himself and others from the dead; and accepted religious adoration. All this in a mere man, or a creature of any higher order, must have been the extreme of blasphemy, and drawn upon his guilty head the wrathful displeasure of a jealous God. And yet that God set His own seal to the truth of these declarations and claims; for the power, which He alone possesses, of raising the dead, was exerted in Christ's behalf.

When then we see the Saviour leaving the tomb, we see a RISING GOD. That was no common death, at which the sun was darkened, the earth did quake, rocks were riven, graves were opened, and the vail of the temple was rent. That was no common resurrection, at which there was a great earthquake, and an angel of God descended, and rolled back the stone from the mouth of the sepulchre; and to announce which two beings of the same celestial order met the anxious disciples even in the tomb. It was the death, it was the resurrection, of THE LORD. As Man dying, and with His power as God bursting the bands of death, He arose the Almighty Conqueror of the king of terrors.

This same Jesus came into the world in pursuance of that inscrutable plan of redeeming love, whereby He, as a Sacrifice for sin, was to suffer the penalty incurred by guilty man; and thus, rescuing him from the severe inflictions of justice, recommend him to the exercise of that divine mercy which He thereby rendered consistent with justice. The discharge of this function occupied His whole ministry, but more especially its close. Then Gethsemane, the judgmemt-hall, and Calvary, with all their terrors, evinced the weight of that divine wrath to which He had freely and vicariously exposed Himself. Even unto death did Jesus suffer. Then the demands of perfect and inflexible holiness had been satisfied. The Redeemer had made atonement for the sins of the whole world. The Father accepted the atonement as full and sufficient, and evinced His acceptance by raising from the tomb the same Man Christ Jesus, who had offered the atoning sacrifice. Strong and unwavering be our faith, and full and undivided our confidence, in the mercy thus exerted in behalf of lost and guilty man, and offered to his acceptance; and devout and diligent our use of the means, and performance of the conditions, which are the divinely appointed mode of our accepting it. Those means and conditions, applied in true faith, will not be unsuccessful. Through Christ's all-sufficient merits, they will draw down upon us the pardoning, sanctifying, justifying, and saving influences of redeeming grace and mercy.

The resurrection of Christ also furnishes an earnest of our own. "Christ is risen from the dead, and become the First Fruits of them that slept. For since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." The Saviour, who, during His life, set us an example that we should follow His steps, was our Guide even through the dark gates of death. Like Him, we must resign our bodies to the tomb; but like His, they will be raised again. He who has overcome the sharpness of death will not suffer it to have perpetual dominion over the sons of men. It must let go its hold, that the body, resuscitated and reunited to the soul, may form again that person who, through death, was to pass to the great judgment.

This is a doctrine full of joy, hope, and consolation to the faithful followers of the Lamb. They see in it the blessed extent of their Christian privileges, and the infinite worth of the atonement which has been made for them. When, in death, they are called to resign their bodies to the grave, they know that it is but to slumber for a while. The day is coming when those who sleep in the dust of the earth will awake; and they, like their Saviour, will rise from the dead, and live with Him forever. Delightful hope! how supporting under the sorrows of this earthly pilgrimage, and how strengthening and consoling in the hour of death! "Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for" us.

But this doctrine, so happy to the righteous, is far otherwise to the wicked. They too will rise; but to a very different destiny. Their bodies too will be taken from the dust; but it will be to suffer that eternal death which prolongs forever the agonies of dissolution. For a while those agonies will be suspended; but they will return with tenfold horror. The worm that never dies will gnaw them. The fire that is never quenched will burn them. Outer darkness, where there is weeping and wailing and gnashing of teeth, will be their portion forever. Let those to whom the encouragements and threatenings of the Gospel are proposed in vain, think seriously of the truth, the nature, and the tremendous import, of the resurrection of damnation, before it is forever too late to escape it.

The Scriptures which the Church selects in her services at this season, give striking and wholesome prominence to a line of meditation intimately connected with man's spiritual and eternal welfare. "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "Likewise reckon ye also yourselves to be dead unto sin, but alive unto God, through Jesus Christ our Lord." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." In accordance with this is the language of the Church, when, in her administration of the sacrament of Baptism, she teaches us "that our profession is to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us, so should we who are baptized die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

This plain teaching of the word of God, so faithfully enforced by its witness and keeper, His holy Church, requires no comment. It urges to duties the nature of which must be obvious to every serious and reflecting mind. But alas! the course thus pointed out—the only consistent Christian one—is lamentably neglected by multitudes who profess and call themselves Christians. They seem entirely to forget that as the Church is a holy and heavenly society, its members should be always distinguished by a correspondent life and character. They seem to think that they can, without guilt, name the name of Christ, and yet bestow their main devotion on the world; and cast from themselves—as if *they* were excepted from Heaven's high and holy requisitions—the obligation lying upon all, if they would enjoy the favor of God here, and be saved by Him hereafter, to be subjects of that renovating change which gives to Him all the heart, all the mind, all the soul, and all the strength. When their time, care, and exertions, have been lavished on the pursuits or pleasures of the world, and slothful vacuity of thought been indulged to satiety, religion will be allowed a little passing notice. Can they expect credit for consistency, for honesty, in thus professing a religion which has holiness and heavenly mindedness for its object; which presents the claims of the GREAT GOD to the homage and devotion of His creatures; which appeals to man by all the infinite love of atoning and redeeming mercy; and which draws its sanctions from the awful realities of judgment and eternity? Theirs cannot be the religion of the Gospel, and therefore cannot justify any expectation of its privileges, or any cherishing of its hopes.

The truly earnest and sincere Christian will never cease his solicitude, prayers, and efforts, until he is humbly conscious of having, by God's grace, the old Adam buried in him, and the new man raised up in him—having all sinful affections dead in him, and all things belonging to the Spirit living and growing in him. If thus we are "made partakers of the death of" Christ, we shall "also be partakers of His resurrection; and finally, with the residue of" His "holy Church, be inheritors of" His "everlasting kingdom."

B. T. O.

It is marvellous to behold, as the excellent Bishop Andrewes observes, how from the laver of regeneration, to the administration of the *Viaticum*, this Good Spirit helpeth us, and poureth His benefits upon us; having a grace for every season. When we are troubled with erroneous opinions, He is the Spirit of truth; when assaulted with temptations He is the Spirit of Holiness; when dissipated with worldly vanity, He is the Spirit of compunction: when broken with worldly sorrow, He is the Holy Ghost the Comforter. It is He, who, after having regenerated us in our baptism, confirms us by the imposition of hands; renews us to repentance when we fall away; teaches us all our life long, what we know not; puts us in mind of what we forget; stirs us up when we are dull; helps us in our prayers; relieves us in our infirmities; consoles us in our heavinrss; gives signs of joy in the darkest night of sorrow; seals us to the day of redemption; and raises us up again in the last day; when that which was sown in grace shall be reaped in glory; and the work of sanctification in spirit, soul, and body, shall be completed.—*Bishop Horne.*

In the world, as in Ramah, "a voice is heard, lamentation, and weeping, and great mourning." Earthly possessions. and satisfactions of every sort are, by their nature, transient. They *may* leave us: we *must* leave them. To him who views them, in their most settled state, with the eye of wisdom, they appear, as the air in the calmest day, does to the philosopher, through his telescope, ever undulating and fluctuating. If we place our happiness in them, we build upon the wave. It rolls from under us, and we sink into the depths of grief and despondency.—*Bishop Horne.*

Children, relations, friends, honors, houses, lands, and endowments, the goods of nature and of fortune, nay even of grace itself, are only *lent*. It is our misfortune to fancy they are *given*. We start, therefore, and are angry, when the loan is called in. We think ourselves *masters*, when we are only *stewards*; and forget that to each of us will it one day be said, "Give an account of thy stewardship, for thou must be no longer steward."—*Bishop Horne.*

In a sacrament the outward and visible sign is intended to introduce us to the inward and spiritual grace figured by it as a *sign*, conveyed by it as a *means*, and ensured by it as a *pledge*.—*Bishop Horne.*

As he is not a Jew, so neither is he a Christian, who is one outwardly; but he is a true Jew, and he is a true Chrisitian, who is one inwardly; from whose heart and members, the lust of the flesh, and the lust of the eyes, and the pride of life are cut off; who is dead and buried to sin, and risen again to righteousness. This blessed work, sacramentally shown forth and begun in baptism, is to be continued through life by the successive renovations of repentance, by daily accessions of knowledge, faith, and charity, producing, and carrying on, a gradual growth in Grace, until it be perfected.—*Bp. Horne.*

Avarice flies with fear and trembling from a poverty of which there is no danger and with infinite anxiety and solicitude heapeth up riches that have no use.—*Bishop Horne.*

An Indenture of two parts made this first day of February in the year of our Lord, One Thousand Eight Hundred and Forty-Seven, by and between the Parish of the Advent, a Religious Corporation of the city of Boston, of the first part, and William F. Otis, Frederick H. Stimpson, and Edmund T. Dana, Esqs., of the same city, of the second part.

Whereas at a regular meeting of said parish, holden on the fifteenth day of December in the year of our Lord One Thousand Eight Hundred and Forty-six, it was unanimously resolved that the raising of a fund, for the purpose of procuring a permanent House of Worship for the use of said Parish be forthwith commenced; and whereas, to secure the more convenient management of said fund, and the attainment of such further objects as in the covenants and agreements of said party of the second part will be hereafter more fully set forth, it was further resolved to vest said fund in the hands of three Trustees, under covenant with the Corporation; and whereas, further, the said party of the second part, at the request of said Parish, party of the first part, has consented and agreed to receive and hold in trust for the purpose aforesaid, such sums as may have been already contributed to this end, together with all other sums of money, and other property whatever, that may hereafter be contribnted, given and paid over to them in any way or manner, to aid in carrying into effect the design aforesaid.

Now this agreement witnesseth, that the said party of the first part doth hereby convey, assign, transfer, and set over unto the said William F. Otis, Frederick H. Stimpson, and Edmund T. Dana, Esquires, and their successors in said trust, all such sums as have been now raised and contributed to the end aforesaid, together with all other sums of money, and other property whatever, that may hereafter or at any time or in any manner be contributed and given by any persons, to aid in carrying into effect the design aforesaid.

And the said party of the first part doth constitute, create and appoint the said party of the secoud part, their successors, and a majority of them, a Board of Trustees to manage and dispose of said fund according to the best of their judgment and ability, and when the same has attained the magnitude or value hereinafter written, to employ the whole or such part thereof as may then be deemed necessary, in the erection or purchase of a suitable House of Worship. It being expressly understood that the site, construction and size of the building so to be erected or purchased, shall be exclusively determined by the said party of the first part by vote at a regular meeting. And it being further understood that in the event of the death, resignation or inability of any one or more of the said Trustees, the said party of the first part doth reserve to itself the power of appointing a successor or successors to fill the vacancies thereby created.

And in consideration of the premises, the said William F. Otis, Frederick H. Stimpson, and Edmund T. Dana, party of the second part, for themselves, and their legal representatives, do covenant and agree with the said party of the first part, that all contributions of money to said fund, whether great or small, when paid over to them, shall be specially invested for the purpose of accumulation in public stocks of the United States, or in other public securities, to be thereafter approved by vote at a regular meeting of the Rector, Wardens, and Vestry of said Parish, or in land in the city of Boston, to be approved in like manner.

And they do further covenant and agree with the said party of the first part, that said fund, or any part thereof, shall not be appropriated to the erection or purchase of a House of Worship, until the same shall have accumulated to the sum or value of twenty thousand dollars in addition to, and exclusive of, the cost or value of a lot of land, suitable as the site of a proper and convenient Church, and designated as aforesaid for that purpose.

And they do further covenant and agree with the said party of the first part, that whenever, and as soon as said fund shall have attained the magnitude or value of twenty thousand dollars, in addition to the cost or value of a suitable lot of land as the site for the House of Worship aforesaid, and as soon as said land shall have been procured by said Trustees, either by donation, or purchase, and a building for the said purpose shall have been erected thereon by the advice, and under the direction of the said party of the first part, or their duly authorized agents, on whenever any suitable building for the said purpose shall have beeu purchased by the advice, and under the direction aforesaid, said building shall be conveyed to the said party of the first part by the party of the second part, under such terms, and upon such conditions as shall forever secure it to be free, and open for the public service of *Almighty God*, the *Father*, the *Son*, and the *Holy Ghost*, according to the doctrine, discipline and worship of that portion of the Holy Catholic Church, known as the "Protestant Episcopal Church in the United States of America."

Aud they do further covenant and agree with the said party of the first part, that they will from time to time, upon request of the Rector or either of the Wardens of said Parish, and at meetings of said Parish to be called for the purpose, make fnll and accurate statements and reports of all sums of money, and other property whatever, received by them for the purposes of this trust, and of all their doings in relation thereto. And will further give notice to the said Rector, or either of the said wardens that they must cause a meeting of the parish to be called, when the fund has attained the magnitude or value above written, in order to its immediate application to the ends of its investment.

And they do finally covenant and agree with the said party of the first part, that they will truly and faithfully, do and perform all matters and things which by virtue hereof ought to be done or performed by them or either of them, according to the true intent and meaning of these presents.

Provided nevertheless, That any one or more of said Trustees, shall not be answerable or accountable for the other or others of them, but each and every one of them for his own acts, receipts, defaults or neglects only; neither shall they or any of them be answerable for any bank in which any part of the Trust money shall or may be lodged, or deposited for safe custody, or otherwise. Neither shall the said Trustees, or any of them be answerable or accountable for the insufficiency, or deficiency of any security or securities, stocks or funds, in or upon which the said trust money, or any part thereof shall or may be placed out or invested, nor for any other loss, misfortune or damage whicb may happen in relation to the aforesaid trust, unless the same shall happen by or through their own wilful defaults respectively.

In witness whereof, The said Parish, party of the first part, has caused this instrument and another of like terms and date to be sealed with the Seal of the said Parish, and to be signed by William Edward Coale, the Treasurer thereof, and the said William F. Otis, Frederick H. Stimpson, and Edmund T. Dana, Esquires, party of the second part, have also signed and sealed the same, each on the day and year first above written.

WM. F. OTIS, [L. S.]
F. H. STIMPSON, [L. S.]
EDMUND T. DANA, [L. S.]
WM. EDWD. COALE, *Treasurer of the Parish of the Advent.*

Advertisements.

ST. PAUL'S COLLEGIATE INSTITUTE,

LITCHFIELD, CONN.

REV. S. D. BERRY, late President of Shelby College, Ky., has purchased the residence of the Rev. Mr. Eastman, (on Prospect Hill, one mile from the centre of the village,) well known as the most favorable location for giving private family instruction in all those branches of education taught in Academies and best regulated Colleges.

The course of instruction will be strictly elevated and critical, and in accordance with the principles of the Protestant Episcopal Church. The students will be received into the family of the Rector; and at *all times* be under the direction and inspection of himself and Professors; of whom, there will be one to every twelve students.

Every inducement will be offered for their social, intellectual, and religious improvement; and for keeping them from those temptations and dissipations sometimes connected with public institutions. Students are admitted into the *English* or *Preparatory Department* at any age, or for any space of time not less than one session. The *Collegiate* course will comprise a term of four years, and with the same preparation necessary for entrance to the Freshman Class in our N. E. Colleges The academical year is divided into two sessions. The first to commence on the first Wednesday in May. The second, first Wednesday in November.

Terms—Including tuition, board, wood and lights, 100, per session.

Tuition—For day scholars in Collegiate or Classical studies, $20. In *English* studies, $15.

Special attention will be given to Penmanship, English Composition, and the higher Mathematics; and opportunities offered for Drawing, Painting, and Agricultural Pursuits.

To the Board of Overseers and Patrons the Institute will be always open for inspection.

N. B. Special attention will be given to those who intend making teaching their Profession.

J. D. BERRY, Rector.

April 3—3t$

CHURCH PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture the above instruments, of superior quality, and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable

For six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz: Gold and Silver Medals. for the best Organs exhibited. GEORGE JARDINE,

83 Anthony st., next door to Broadway.

January 23.

BOARDING and Day School for Young Ladies, at West Farms, Westchester county, New York.

The Spring Term will commence on the 12th of April, at which time Mrs. Wilkins will again be ready to receive a limited number of pupils as boarders. Those parents who may favor her with the care of their children may be assured that every attention will be paid to their happiness as well as to their education. The village of West Farms is healthy, and at the convenient distance of eleven miles from New York, from which place it is rendered easy of access by the Harlem Rail-road and stages from Morrisania.

For particulars apply personally, or by letter, addressed to Mr. Isaac Wilkins, West Farms.

Circulars may be obtained at the Churchman office, 12 John street. Feb. 27—tf

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith; J. M. Wainwright, W. A. Muhlenberg, John S. Rogers, Esq., 174 Fulton.

September 5—yly WILLIAM ASHKETTLE.

TRINITY SCHOOL, No. 76 VARICK ST.

REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrine and discipline of the Protestant Episcopal Church.

TERMS.

History, Elucution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar, $10 00
Latin and Greek, including the English course, - 12 50
French, Spanish, &c., each - - - 5 00
Stationary, - - - - - 50
Fuel for the season, - - - - 1 00

BOARDERS.

The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.

Board, tuition, &c. $50 per term of twelve weeks.
Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President, Revs. Thomas Lyell, D. D., William Berrian, D. D., John McVickar, D. D., Samuel Seabury, D. D., L. Jones, J. H. Price, J. M. Wainwright, D. D., T. H. Taylor, D. D., B. I. Haight, DD, Edward Y. Higbee, D. D., William H Harison, D. A. Cushman, Abel T. Anderson, John Stearns, M. D., W. H. Hobart, M. D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell, John D. Ogden, M.D., John H. Swift.

April 18—tf.

BOARDING SCHOOL.

Terms—$100 per year.

THIS SCHOOL, situated at Canterbury, town of Cornwall, Orange county, equidistant between West Point and Newburgh, in a part of the country unsurpassed for beautiful scenery and healthiness of climate, has been for several years in successful operation. Number of pupils limited to twenty-five. Girls of every age received—small boys not objected to.

A thorough practical education guaranteed. Music and Drawing the only extra charges. Payments quarterly in advance. Daily access by steamboats in summer, and in winter by Erie Rail-road—stages from which pass immediately by the door.

References—Rev. S. Seabury, D.D.; Chas. McAuley, 116 Hudson street; E. Embree, 134 Bowery; Henry Rowntree, corner of Chatham and Chamber streets.

November 14—6m

CHURCH SCHOOL FOR YOUNG LADIES,

Under the supervision of the Pastor of the Chnrch of the Holy Communion.

Miss. A. AYRES, Principal.

THIS School will be opened on the 14th of May, at No. 54 Twenty-first street, N. Y. As its name indicates its character, it may be sufficient to state that together with careful instruction in all the branches of a complete female education, a leading object of the school will be to train the pupils in the principles of our most holy Faith, as set forth in the Book of Common Prayer. In accomplishing this, it is purposed to adopt the system hitherto pursued at St. Paul's College, as far as it can be applied to a day boarding school for girls.

The plan of the school is, to take charge of the pupils during the whole of the day, in order that they may prepare their lessons under the direction of their teachers, and have the advantage of their company also in their hours of recreation.

The number of scholars is to be limited to twenty-five, and though none will be received over 12 years of age, there will be no facilities wanting to finish the education of all who may enter.

Further information respecting the school may be obtained from the Rev. W. A. Muhlenberg, D.D., and (until the 1st of May) of Miss Ayres at her present residence, No. 134 Thompson street, any Saturday morning, between the hours of 12 and 2. She would also refer to the following gentlemen, whose daughters have been under her care as private scholars—

L. M. Hoffman, Esq., W. F. Cary, Esq.,
W. H. Aspinwall, Esq., J. H. Swift, Esq.,
Gov'r. M. Wilkins, Esq., R. B. Minturn, Esq.
March 13. Hamilton Wilkes, Esq.

MOUNT WASHINGTON COLLEGIATE SCHOOL

No. 204 Fourth street.

Fronting on Washington Square.

MESSRS. HUBBS & CLARKE, have removed their Institute to the new building they have erected for their School, on the corner of Fourth and Macdougal streets, fronting on Washington Square. The location is central and pleasant, and easy of access from all parts of the city.

A part of the house has been reserved for the residence of the family of one of the Principals. The Rooms of the School both for recitation and study, are spacious and attractive, and fitted with special reference to the health and comfort of the pnpils.

The facilities afforded for thorough Classical and Business education, as well as for juvenile instruction—courses of study—times of public exercises of the School—times of awarding Certificates and Diplomas, according to a just system of graduating scholarship and deportment—seasons and times of meeting of tho Young Men's Literary Society of the School—regulations for the extra session of study, under the care of instructors for those pupils whose parents desire it—parental nature of the government and discipline—advantages for physical exercise—terms and references, (all of which will be explained in the Circular and Catalogue about to be published,) may for the present be learned by personal interviews with the Principals. Parents seeking a place for the education of their sons are invited to visit this Institution. March 6—tf

MR. YOUNG'S

ENGLISH AND CLASSICAL INSTITUTE,

No. 1 Abingdon Square, corner of Bank st.

THIS School which has for nearly three years been located at No. 88 Fourth street, will be removed on the first of May, to the large and pleasant house, No. 1 Abingdon Square. The rooms will be fitted up and furnished with all the comforts of private parlors.

In addition to a thorough course of English and Classical instruction, the principal modern languages, drawing, vocal music, &c., are taught by competent instructors.

Terms—from $10 to $15 per quarter, without extra charges for any studies. Two or three pupils will be admitted into the Principal's family as boarding scholars, at a charge of $200 per annum, payable quarterly in advance.

Circulars containing particulars, references, &c., may be had till 1st of May at 88 Fourth street.

March 27—tf

DAILY GOVERNESS.

A YOUNG LADY desires to make arrangements with families as Daily Governess. She is experienced in teaching all the usual English branches, also Music, French and Italian. For further particulars reference may be made to the Rector of St. Luke's Church, or a line addressed to "Governess," care of Demarest & Munn, No. 2 Wall street, will receive immediate attention. March 27—4t

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfullly inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
aug. 3—y 449 Broadway.

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

G. P. & J. GRATACAP, 31 Maiden Lane.

☞ Orders sent directly to us, or to HENRY M. ONDERDONK & Co.'s Book store, will meet with prompt attention. may 16—y

BOARDING SCHOOL, SHREWSBURY, N. J.

REV. H. FINCH, Principal.

THE location of this School—in the vicinity of Long-Branch—is one of the most pleasant and healthy in the country—with an easy and daily communication with the city. The Summer term will commence on the 1st of May. For particulars, apply at this office: the bookstore of Messrs. Stanford & Swords, No. 139 Broadway, and at the Protestant Episcopal Sunday School Union, No. 20 John street. March 6—tf

HISTORY OF TRINITY CHURCH.

JUST published and for sale by Stanford & Swords, an Historical Sketch of Trinity Church, New York, embracing a period of 150 years, illustrated with 8 engravings of the Churches—with an Appendix containing Report in full of the Building Committee of the present Church, and a list of all the grants made by the corporation to Churches, individuals, and for public purposes, names of Church officers during the whole period, &c. &c. &c. An elegantly printed 8vo vol. Price, $2.

April 3.

Just Published, for April.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., autho of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum. July 11—yly

BOOK AND FANCY JOB PRINTING neatly executed at this office.

☞ At reduced prices, for Cash only.

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BOOKS OF INSTRUCTION

Union Primer,	per hundred,	$2 00
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" " " No. 2,	"	1 50
" " " No. 3,	"	1 75
" " " No. 4,	"	3 50
Questions on the Sunday School Books,	"	4 00
Catechism No. 1, (Scripture Catechism,)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	4 00
Beaven's Help to Catechizing,	"	6 00
Lloyd's Catechism on the Evidences of the Bible,	"	2 50
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